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In this issue

The End of the Age
by Charles Fillmore

How to Meet Bereavement
by Ernest C. Wilson

A magazine devoted to Christian healing

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1933 I

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

The Christ of God quickens and heals me

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

Christ is here blessing and multiplying my substance, and there is abundance for every need

These statements are to be used from

January 20 to February 19

For further explanation of these thoughts turn to page 68

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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The End of the Age

By CHARLES FILLMORE

IN ALL AGES and among all peoples, there have been legends of prophets and saviors, and predictions of their coming. Anticipation of a messiah has not been confined to the Occident, for several of the prominent religious systems of the Orient have promulgated a similar prophecy. The fact that all who believe in the principle of divine incarnation have long strained their eyes across the shining sands in an effort to catch sight of the coming of one clothed with the power of heaven, should make us pause and consider the cause of such universality of opinion among peoples widely separated. To dismiss the subject as a religious superstition is not in harmony with unprejudiced reason. To regard these prophecies merely as religious superstitions rules out traditions that are as tenable and as reliable as those that have come down to us as historical facts. There is a cause for every effect, and the cause underlying this almost unanimous expectancy of a messiah, must be the outworking of laws on lines of universal and mathematical accuracy.

In considering a subject like this, which demonstrates itself largely on lines of esoteric science, it is necessary to look beyond the material plane for the realm of causes.

The material universe is but the shadow of the spiritual universe. The pulsations of the finer ethers impinge upon and sway men, nations, and planets, according to laws whose sweep in space and time is so stupendous as to be beyond the ken or comprehension of astronomy. But the fact should not be overlooked that higher astronomy had its votaries in the past. The Magi and the illumined sages of Chaldea

and Egypt had astronomical knowledge of universal scope. It was so broad, so gigantic, so far removed from the comprehension of the common mind of their day, that it ever remained the property of the esoterically wise. It was communicated in symbols, because of the poverty of language to express its supermundane truths. In the sacred literature of the Hindus are evidences of astronomical erudition covering such vast periods of time that modern philosophers cannot, or do not, give them credence, and they are relegated to the domain of speculative rather than of exact science. However, the astronomers of the present age have forged along on material lines, until now they begin to impinge upon the wisdom of the mighty savants of the past.

There is being unearthed testimony that proves conclusively that the ages of the distant past knew a higher astronomy than do we of this age, and that they predicted the future of this planet through cycles and æons—its night of mental darkness and the dawn of its spiritual day—with the same accuracy that our astronomers do its planetary revolutions. The earth was to them a living, breathing entity. Aristotle, who evidently got his ideas from their philosophy, in the twelfth book of his "Metaphysics," sets forth his belief that the heavenly bodies are ensouled, and that each moves in its orbit by conscious volition.

THIS ANCIENT ASTRONOMY teaches that our planetary system sweeps around a common center, once in about twenty-five thousand years; that the tremendous circle of its orbit is divided into twelve parts, or signs of the grand zodiac, each of which it takes more than two thousand years to pass through; that this space is pervaded by a cosmic ether, the character of which is different in each age, and that this ether acts and reacts upon bodies passing through it, producing modifications in planets and in man.

Jesus evidently understood this higher astronomy, and He knew that His work as a teacher and demon-

strator of spiritual law was related to it, yet not controlled by it. He coöperated with the "law and the prophets," as far as they went, but He knew the higher law of the Christ man and affirmed His supremacy in the words: "All authority hath been given unto me in heaven and on earth."

Jesus evidently understood the æons or ages through which the earth passes in its journey with the sun and other planets around the great undiscovered center. For example, in Matthew 13:39, our English Bible reads: "The enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels." In the Diaglott version, which gives the original Greek and a word for word translation, this reads: "THAT ENEMY who SOWED them is the ADVERSARY; the HARVEST is the End of the Age; and the REAPERS are Messengers." In this as in many other passages where Jesus used the word "age," it has been translated "world," leading the reader to believe that Jesus taught that this planet was to be destroyed.

So we see that the almost universally accepted teaching of the end of the world is not properly founded on the Bible. The translators wanted to give the wicked a great scare, so they put "the end of the world" into Jesus' mouth in several instances where He plainly said "the end of the age."

THE BIBLE IS a textbook of higher astronomy; but its teachings are veiled in symbol and understood only by the illumined. The old prophets knew that the earth would become spiritualized in time, and they looked forward and saw it as a self-luminous planet. This is plainly stated in numerous places in the Scriptures. Isaiah says: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. . . . Violence shall no more be heard in thy land, desolation nor destruction within thy borders . . . The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but Jehovah will be unto

thee an everlasting light, and thy God thy glory." John, in Revelation, also saw a like condition when he prophesied: "And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light."

Job wrote:

"Canst thou lead forth the Mazzaroth [signs of the Zodiac (margin)] in their season? . . .
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?"

In accordance with the prophecies of the ancients, our planetary system has just completed a journey of 2,156 years through the sign Pisces of the grand zodiac, in which there has been wonderful material progress without its spiritual counterpart. But old conditions have passed away and a new era has dawned. A great change is taking place in the mentality of the race, and this change is evidenced in both literature and religion. There is a breaking away from old creeds and old doctrines, and there is a tendency to form centers along lines of scientific spiritual thought. The literature of the past half century is so saturated with occultism as to be an object of censure by conservatives, who denounce it as a "lapse into the superstition of the past." Notwithstanding the protests of the conservatives, on every hand are evidences of spiritual freedom; it crops out in so many ways that an enumeration would cover the whole field of life.

THIS IS SURELY the coming of the spirit of Christ, or Truth, just as was prophesied: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

It is evident that Jesus and His predecessors had

knowledge of coming events, on lines of such absolute accuracy as to place it in the realm of truth ascertained, that is, exact science.

That our planet is daily becoming more refined, is admitted by material scientists; but that it will ever become so spiritualized that it will be self-luminous, as was declared by the ancients, they do not yet admit. Yet a few intuitive minds in the vanguard have called attention to the specific gravity of Saturn, a planet so light that a piece of it would float in water. That fact and the luminous rings that encircle the planet cause much speculation.

The evidences of partial spiritualization, or a radiant condition of matter on that planet, are so plain that even the most skeptical are loath to deny them, and they must eventually be accepted by scientists. "The physicists are rapidly altering their viewpoint. They are working out their researches in the mental realm. Recently, one of the greatest of them, Professor Robert Andrews Millikan, wrote that 'matter is no longer a mere game of marbles played by blind men. An atom is now an amazingly complicated organism, possessing many interrelated parts and exhibiting many functions and properties—energy properties, radiating properties, wave properties, and other properties, quite as mysterious as any that used to masquerade under the name of "mind." Hence, the phrases "All is matter" and "All is mind" have now become mere shibboleths completely devoid of meaning.' "

BUT THESE MATERIAL EVIDENCES of a new era are not necessary to the sensitive souls who feel it in the very atmosphere, and who are thrilled by the ripples of the Christ principle, which is now rolling over and through our planet in great waves. To those who hunger after righteousness, this Christ principle is the elixir of eternal life; but those who are wedded to things material would better beware! The planet is changing its atomic vibrations to a higher rate, and the

higher types of the race must keep the equipoise by unfolding spiritually or they will lose their hold and pass out. Cases of loss of mental poise are now getting so numerous as to attract the attention of the medical world, and these cases will increase in frequency in the future, unless there is a stronger development of the

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands.—ISAIAH

spiritual nature of men. Old things are passing away!

Do you belong to the old, or are you building anew from within and keeping time with the progress of the planet? The harvest, or consummation of the age, pointed out by Jesus, is not far off. This is no theological scare; it is a statement based on a scientific law that is now being tested and proved.

Listen to your conscience—cultivate the good, the pure, the God within you. Do not let your false beliefs keep you in the vortex of error until you go out like a dying ember. The divine spark is within you. Fan it into flame by right thinking, right living, and right doing, and you will find the "new Jerusalem," the kingdom not swayed by planet, or sun, or system.

That Jesus Christ is the fulfillment in the flesh of the long-looked-for Messiah is accepted by those who have had spiritual illumination, and is believed by millions who have not had this illumination. Many have not lifted up the Son of man in themselves, but they have faith that Jesus did it. Those who study the life of Jesus in its personal aspect, to the exclusion of the spiritual, materialize the wonderful possibilities within man and the universe. One who does not develop his own spiritual nature cannot see the spiritual nature in Jesus or in other men who are following Jesus in the regeneration.

Man employs a divine natural law of growth or evolution before he reaches the divine spiritual. Those under the divine natural law are referred to in the Bible as the "children of God." However, it is possible for the "children of God" to forge ahead of the average in spiritual understanding and power, and to become those who are called "sons of God." All great spiritual leaders have been of the latter class. They see that

"The fault . . . is not in our stars,
But in ourselves, that we are underlings."

WHAT WE ALL NEED is a fuller understanding of the psychological laws lying back of the phenomena of existence. "It is the spirit that giveth life; the flesh profiteth nothing." Christians should seek the undying life and law of Jesus and the creative substance of His body, instead of the historical man of Nazareth. Abstract Truth is good as a beginning for the aspiring soul, but Truth incarnated through a great soul is a dynamic booster, and we all intuitively unite with such a one as Jesus, and are set free from our human limitations by the vision which contact with that great soul gives us.

A Harvard professor once asked his students to give the name of the most interesting character in history. From a large majority, the answer was "Napoleon." When Edison went to England with his phonograph, he recorded the voices of kings, queens, premiers. He was asked whose voice, of all the voices of noted men and women of all time, he would rather have on a phonograph record. He promptly answered, "Napoleon's." All arguments adverse to the greatness of Napoleon fell on deaf ears as far as Edison was concerned. It was the originality and independence of Napoleon that awakened a tremendous admiration in Edison, and helped him, as no other great leader had done, to free himself from the trammels of tradition. This is undoubtedly the secret of the hold that Napoleon has on many persons. It is not so much the deeds of a man,

as the spirit animating his deeds that people feel and follow.

It is a strange fact that in attempts to get the world's estimate of great men, the name of Jesus has seldom been suggested. One would think that the army of men and women teaching the doctrines of this greatest of men all over the world, would suggest His name as the head of the list. Our attention is always called to the classifications "secular" and "religious" to explain why Jesus is not included among the world's great men. In fact, Jesus is not considered a man, but a god, and in this we find another of the many separations that systematized religion has made between the spiritual and the material.

THE SECULAR WORLD has been taught that Jesus was so superior to mortal man that He can be thought of only as a god. This removes Him from us all as a man whose character we may emulate, and as an example of what man may become, and places His attainments far beyond human possibilities.

But Jesus laid no claim to that superiority over other men with which the church so persistently invests Him. His teaching is that all who keep the divine law as He kept it, will become like Him and His disciples. "Neither for these only do I pray, but for them also that believe on me through their word." "I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me."

By separating Jesus from the rest of the race, we close the door against the real man—the man that every personal man must progress into. "My little children, of whom I am again in travail until Christ be formed in you," said Paul. There is a great awakening right now, in all parts of the world, to the absolute necessity and immediate possibility of a race of men patterned after Jesus of Nazareth. Thus is germinating the seed of the new race which Jesus sowed. "Except

a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Jesus taught the highest Truth ever given to the world, but in addition to His doctrines, He gave the race His purified, glorified body. He purified and spiritualized the natural blood inherited from His mother, until it became a spiritual life stream, into which all may enter and be cleansed. He spiritualized the cells of His corruptible body, and set them free in the heavens, where we may all appropriate, or "eat" them. The heavenly kingdom to which Jesus so often referred, is the unlimited spiritual consciousness where mind and body are equal in all activities. When we come into the full consciousness of the "heavens," the body will respond instantly to every thought; then time, space, and all the limitations of matter will disappear. It is in this realm that Jesus now lives; His second coming will be the revealing to men and women everywhere that He has not been absent at any time. "Lo, I am with you always."

THE HEAVENLY SIGNS of the second coming of the Son of man are in the invisible ether, which is now known to science as interpenetrating all things. In the ether, we shall eventually find a complete record of the history of the race, which spiritually developed man will be able to read as easily as he now reads the daily paper. Sir James Jeans, in his book "The Mysterious Universe," says: "We must think of space as being drenched with almost all the cosmic radiation which has ever been generated since the world began. Its rays come to us as messengers not only from the farthest depths of space, but also from the farthest depths of time. And, if we read it aright, their message seems to be that somewhere, sometime, in the history of the universe, matter has been annihilated, and this is not in tiny, but stupendous amounts." (Read Matt. 13:39 as already given in this article.)

Jesus named the heavenly ether the "KINGDOM of

the HEAVENS." According to the original Greek, as given in the Emphatic Diaglott, He said: "Reform; for the ROYAL MAJESTY of the HEAVENS has approached." Bible translators have not understood the spiritual meaning of the Scriptures, and they have nearly always translated the word "heavens" in the singular, making it read "heaven." This error has misled many into thinking that Jesus, in His many parables and comparisons, referred to a place called heaven. But it is apparent that, in these parables and comparisons, He was trying to explain to His hearers the character of the omnipresent ether. The luminiferous ether, as explained by science, has all potentiality, and is the source of everything that appears on the earth.

THE COMING IN THE CLOUDS of the heavens, of the Son of man sitting on the right hand of Power, as Jesus told the high priest, is the second coming, and we should look nowhere else for the advent of the risen Christ. Christ is sitting today on the right hand of Power, which represents spiritual power expressed; the clouds of heaven being the obscurity in which sense consciousness holds the light of Truth.

Let us cease expecting Christ to come in bodily form; let us turn our attention to His risen body already with us. In this way, we shall coöperate with Him in setting up the kingdom of the heavens on the earth. In Matthew 24:23-27, Jesus gave the strongest kind of warning against the idea of the personal appearance of the Christ. This passage concludes with: "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." These are Jesus' own words, and they should have greater weight than Paul's theory that Jesus will appear, with a great shout, in the clouds of heaven, which has been interpreted literally as the personal appearance of Jesus in the sky.

The world needs the Christ consciousness now as never before. The need implies that the attainment

is near at hand. There are men and women who gaze up into the heavens for Christ, as did the early disciples, instead of looking within their own hearts and minds. "Ye men of Galilee, why stand ye looking into heaven?" Only believe in the omnipresent Christ and you will behold Him sitting on the right hand of Power within your own soul.

All who believe that Christ is here now, should teach it and preach it with all possible zeal.

The people are longing for the healing hand of the Lord Jesus Christ.

There is great need of leadership under the Christ whose banner is love.

The Prince of Peace should be invited to the peace conferences that are being held by war-taxed and war-weary peoples.

Christ justice and righteousness should be dominant in settling the differences between capital and labor.

Our schools in every grade need to teach the moral standard of Christ as fundamental in all true character.

When our children have the Christ spirit pointed

Ask the Savior to help you,
Comfort, strengthen, and keep you;
He is willing to aid you,
He will carry you through.

—HORATIO R. PALMER

out to them as being within, and as a living fount of health, wealth, and happiness, they will quickly accept it.

Then the ambition of men will be to compete in bringing forth truth, goodness, and righteousness; and evil and sin, with its sickness and poverty, will disappear from the earth.

How to Meet Bereavement

"Life did not begin when we were born, nor does it cease if we die."

By ERNEST C. WILSON

This article first appeared in Youth, *and later in* Weekly Unity. *We still receive requests for copies, which we cannot supply. To meet these requests, and to bring to more people the help and comfort that this article carries, we offer it to readers of* UNITY

THERE ARE THREE TRUTHS that can be of great help to us if we are called upon to meet bereavement.

Life Is Eternal

"The free gift of God," said Paul "is eternal life." Life did not begin when we were born, nor does it cease if we die, any more than we begin to live when we put on a garment, or cease to live if we lay it aside. It is true that a part of our spiritual growth is to learn to exercise our God-given dominion over the body, but the last enemy to be overcome is death (I Cor. 15:26). We take a great step toward that overcoming when we overcome the fear of death. We cannot overcome death by dwelling upon the thought of death, any more than we can overcome weakness by dwelling upon weakness. To overcome weakness we must use the strength that we have. The better we use it, the more it will increase. To overcome death we must place our emphasis upon life. The more completely we express life the more will our life increase.

We should not wish to perpetuate the body as it is. We wish to overcome its manifest imperfections. We seek to do this not by dwelling upon these imperfections, but rather by dwelling upon God's idea of the body, created in His image and of Spirit substance.

We should think of the body as the temple of God. We should behold the body as created of spiritual substance and amenable to the powers of Spirit.

We should not think of the body as being the self of us. I am not my body. I am not my mind. I *have* a body. I *have* a mind. I *am* Spirit. I *am* a son of God. "The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

"God himself shall be with them, *and be* their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away."

This was the vision of one whose sight was clear, and who perceived things as they are in Truth, and as they shall be in manifestation, when man has learned to express Truth completely.

As yet, however, death and mourning are still in the world: death as a means of escape from bodies that men have not yet learned to redeem to health and well-being; mourning because men do not clearly perceive that death is not the end of life, nor birth the beginning.

Even though the Truth student looks toward the ultimate overcoming of death as God's supreme and loving will for man, yet he will also recognize God's love in seemingly hard experiences along the way toward that overcoming.

Love Is Mightier than Death

We read in fairy stories of the magic cloak of invisibility. The cloak of the body is the opposite of this. For us it is a cloak of visibility. It enables us to be visible to one another. It affords a means of contact with the physical plane of being. It is a very valuable, wonderful, and important gift to us from the Father. But if it is laid aside, we do not thereby cease to be, any more than we cease to be if we lay

aside any other garment, or if we disappear to the sight of our friends by going to some distant place.

Our nearness to or distance from others is not determined by physical proximity or remoteness. We may be very far distant from those whom we can actually touch with our finger tips; very close to dear ones who are many miles away. We are close to those who are dear to us because they are dear to us, because we have much in common, because our attachment to them is not an attachment of the body but of the mind and the spirit. We sense that nearness when our letters cross in the mail and answer questions before they are received, and when without outward means of communication we are subtly aware of one another's deep thoughts and feelings.

We are near to others in proportion to the things that we have in common with them. It is thus that we may be near, in spirit, to those who are out of the body.

It is natural for us to like to have near to us those that we love, but just as we are willing to let them leave us to go away to school, or to take up some new work, or for some other good reason, so too we should not seek to bind to us those who slip out of the body. We should love them unselfishly enough to free them from our personal will or desire. We should bless them with our realization that they are safely held in the love and wisdom of God, and that He leads them step by step into that which is for their highest good.

We should never fear death, either for ourselves or for others. We do not fear it if we are firmly established in the understanding of God's love for us. We wish for those whom we love only that which is for their good. If we knowingly had the power, we would insure that good to them. If our human love would do so much, how much more will the love of God do! We readily forgive the errors of those whom we love. We help them to overcome weakness, to

manifest wisdom and strength. How much more does God forgive us our human mistakes, and help us to be strong and wise!

Grief Is Selfish

Our grief for the departed is not usually grief for them. Seldom do we grieve because we realize that they have not made the final great overcoming that Jesus made, but rather because we shall miss them, and because we seem to be separated from them. We take from bereavement its greatest power to distress us when we realize that in fact our grief is for ourselves.

There are many ways in which our love for those who slip out of our life can be expressed more practically than by grief. A mother, made desolate by the passing away of her little son, and realizing this fact, courageously laid aside her grief, and consecrated her life to helping hundreds of children who had been deprived of such affection and care as she had showered on her own child. A husband, turning to practical Christianity for comfort in the loss of his wife, not only regenerated his own life, but helped, by his example and the sharing of his wealth, to bring many others into the realization of Truth that had helped him.

Better than our grieving for those whom we love is the making of our life a noble testimony to our love for them.

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.—*Matthew*

Adversity Teaches a Lesson

A True Experience

By LOUISA WILLIAMS

UP TO THREE YEARS AGO, my husband and I had never known anything about "hard times." Frank and I married when we were young, and he began the practice of law in his father's office. While he made no great amount of money, we had a fair living.

Frank had been practicing law with his father about three years, when a rich man from Florida came to our little town. He saw Frank conduct a case and heard him make a speech to the jury, recognized his ability, and persuaded him to move to his own thriving little town in Florida.

That was the first turning point in our lives. Frank began to make money from the start—lots of it.

I did my own housework, denied myself the clothes, parties, and other things that were dear to my heart, and economized in every way in order that Frank might have the money to invest.

At first Frank devoted his whole time to the practice of law. But seeing possibilities in real estate, he began to make investments in a small way. He would buy a lot cheap, clear it of weeds and rubbish, thus making it attractive, and sell at a small profit; then he would reinvest all he made out of these small deals. Gradually he began to branch out, buying more and more property. His law practice was growing by leaps and bounds. Frank was getting rich. He had rare business vision, and could see that Florida was a "coming" State. He bought beach land, some of it as cheaply as five dollars an acre. In the marshes he even got it for twenty-five cents an acre! People thought he was crazy, and laughed at him. Everybody, it

seemed, who had any land to sell came to him with it; and he usually bought it if he considered it worth while.

And the odd part of it was that once Frank got hold of a piece of property, it immediately took on value.

He opened subdivisions, one after another, laid out streets and walks, put in lights and water, and sold the lots at a big profit.

We built a beautiful home on the river; I had servants; and we took wonderful trips to all parts of the United States.

But all these good things we merely accepted as the result of hard work, opportunity, and "good luck." Not once did we thank God for these rich blessings, and recognize Him as the source. Not once did either of us raise our voices in praise and thanksgiving to our heavenly Father. Looking back, it seems incredible that we could have been so ungrateful, so indifferent. We were like animals that take their food, eat it, and never think of where it comes from. Never a day now passes that I do not ask God to make me more thankful, and to make others thankful, and to cause them to recognize the infinite Source of all their supply.

WELL, IN DUE TIME came the "boom" and its orgy of buying and selling. The heavens seemed to open and pour out showers of money upon us. We became millionaires. But we were not satisfied; we kept buying more land—more, more.

Then like a balloon that soars into a too thin atmosphere and bursts, the boom collapsed. We were left with huge tracts of land, immense subdivisions, and miles of ocean-front property on our hands.

But we refused to believe that the boom was over, and despite the fact that all payments to us had stopped, we "sat steady in the boat," as we proudly called it, and made payments as they came due, stopping a leak here and one there, till at last our cash was gone.

We borrowed all the money we could, finally mortgaging our home to finish paying for a particularly good piece of property.

Not long after we had mortgaged our home, we received one day a wire from a buyer in the North who owed us $260,000, saying he would pay us $200,000 if we would accept it in full payment. We accepted, and began "saving" more property with it.

Finally, however, we were forced in spite of ourselves to recognize the fact that the boom was at an end. That is, I recognized it. Frank remained stubbornly steadfast in his belief that it was only a "lull," and that things would recover. Had not experts predicted that the boom would last ten years? So he put all of the last boom money, our $200,000, into payments on various properties. I tried to persuade him not to part with all of it, but he would not listen. We finally lost our home.

"From there on out," to use a Western expression, I blame myself, for the most part, for the hard paths that our feet have trod, because I centered my attack on Frank for "throwing away" our $200,000. I blamed him for all our hard luck. I refused to be consoled and bombarded him with bitter and vitriolic accusations. To put it mildly, relations between us grew "strained." Had it not been for our children, we should have separated. Frank and I—who had always been so devoted!

FRANK COULD NOT return to the law, because he had sold his practice when the boom came and had agreed not to practice in that town again. We knew that we could not start over again in a new town, penniless.

We salvaged as much as we could by letting go of any property that would sell at any price. We "floated" for a while on that.

Then Frank bought a collection business, on credit. But that did not pay.

After that, we went to Jacksonville, where Frank tried selling a commodity on commission. I had al-

ready pawned all my jewelry, and we had sold or borrowed on all our cars but one. Frank's commissions were pitiably small.

We were put out of our apartment because we could not pay the rent; and our remaining car was attached by our landlord, with the result that Frank now had to walk.

Frank by now had changed from a rollicking, happy, wealthy man, wearing the latest styles in toggery and a "prosperous paunch," to a bitter, desperate failure. He had grown thin, his clothes were shabby. He railed at life, and I railed at him for "squandering" our last $200,000. I had no clothes, and I was usually hungry; for Frank and I always sacrificed for the children if there was not enough for all. At times I hated him. I often considered suicide, but the thought of my children deterred me. Frank and I quarreled, and the children quarreled amongst themselves.

One night Frank came home to our little two-room apartment, exhausted from trudging all day without food, and desperate because he had been unable to make a sale. There was not a bite of food in the house. Our eleven-year-old boy had gone to the safe to make one last search for a bite to eat. I knew what he was doing, and I was crying when he came back to the room where I was. Like the little soldier he was, he knelt beside me, smiled up at me and said,

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ISAIAH SAID: *They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint*

"Please don't cry, Mother, we'll get a better break next time."

Even in all my distress and misery, I felt ashamed that I was not as brave as he, that I could not set an example for him.

Later, when Frank came in, I told him about it. He rose from his chair, where he had sunk exhausted, walked to the window and stood looking out. I could see that his whole body was tense. Without a word, he walked out into the kitchen and as he passed me, the expression on his face frightened me. I tripped after him. He was reaching up on the top of the safe, where we had hidden the gun from the children, and I ran to him throwing my arms about him.

"Frank!" I said in a whisper, and that was all I said. He only looked at me and let me take the weapon from his trembling hand.

As we walked back into my room, our arms were about each other. I said,

"Frank, we've got to look to a Higher Power. We can't go on any further alone."

Frank replied in a low voice, "I've been thinking about that lately."

TWO DAYS AFTER THAT, a friend called on me, bringing me a copy of UNITY and another Truth magazine.

That day marked the turning point in our lives.

I have since asked this friend what prompted her to bring those magazines to me, but she says she had no particular reason; for she did not dream that we were in such desperate financial straits or that we were in need of any special help. She says she knew that we were having a hard time, just as every one else was having a hard time and she did not think of our being any worse off than any one else. But I know how she came to bring them to me: God caused her to do it. The magazines have proved the greatest blessing of our lives.

We fairly ate them up—every word in them. We read, digested, and assimilated them; and lived exactly according to their teachings. They taught us to have faith in God and they taught us how to pray. We learned to love the study of the Bible, because we now understood it better than ever before. We learned

how to purge our minds of negative thoughts and fill them with positive ones.

Frank would come in at night dead tired, but happy. He was no longer irritable, cross, and miserable. Whether he had sold anything or not, he would greet us with a smile. And I was a different person. Instead of being angry at Frank because the children did not get as much food as they needed, and because we needed so many other things, I felt thankful for what we had.

And as for that $200,000, I made up my mind, the first week I read my wonderful magazines that I would never mention that money to Frank again. I firmly believe that if I had not quit thinking of that with regret, we should never have come out of the slough of despondency and misery. When I decided that I no longer cared anything about that, it was as if an enormous burden had been lifted from my shoulders. I felt free and light as air.

The loss of that $200,000 was the greatest of all our blessings, for if we had kept that, we should not have met the hard times that put us in a receptive frame of mind for the wonderful teachings in store for us.

ONE DAY, several months after we had been studying Truth, Frank thought of a man with whom he had had some dealings during the boom, and who had gone to New York and made money; so he wrote to him and asked him for a job.

There came a letter from him. He said he had nothing for Frank to do in New York, but a new oil field had been opened up in the West and he was making investments there. He said that if Frank wanted to go there and sell leases and royalties for him, he would pay him $100 a month and a commission on all sales, and would also furnish him with a car and pay all expenses, including gas and board. He asked Frank to wire him if he accepted the proposition, and that he would then wire traveling expenses.

It all seemed too good to be true. We were as

happy and excited as children emptying their Christmas stockings. We dropped to our knees and thanked God for His wonderful, wonderful blessings.

When Frank started on the three-mile journey to the city to wire New York, he would not have needed car fare if he had had it; for he was floating on air! That day will stand out as a landmark in our lives, and if it were a place, we should erect a monument there. That afternoon Frank received $200 from New York by wire.

He left that night for the West.

HIS LETTERS FROM THERE were enthusiastic and happy. That is, at first they were. Then a letter came, saying that he was unable to sell leases and royalties, and that it required a different kind of salesmanship from that used in selling real estate, and that the man who had taken him out there was disappointed. Frank said it was all so new to him, he was not even familiar with the terms used.

However, he stated several times in his letter that he was praying and working, and begged me not to get discouraged, but for me and the children to pray earnestly for him.

This letter was terribly depressing to me. I felt as if some one had given me a blow in the face. But I went to my room, shut myself away from everybody, and prayed as I had never prayed before. Most of all did I pray for faith, and more faith to believe and to know that God would see us through. I read over and over God's precious promises: "Whatsoever ye shall ask of the Father in my name, he may give it you"; "I will not leave you desolate"; and "if ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

Later, a peace stole over me, as gentle and soothing as a baby's touch. Feeling calm and reassured, as if I had had actual communion with God, face to face, I started a letter to Frank. I referred him to special passages that had been comforting to me, and told

him that I felt as sure of God's watchful care for us as I could possibly feel. I begged him not to quit trying, as so much depended on his success there.

BUT HIS LETTERS grew more and more discouraging, till at last he said he might have to come home, and for us to look for him any day. Then two days passed without a word from him. He was on his way home, I decided, and with that decision came a depression that was almost unbearable.

But I told myself that I was going to give God a chance to prove some of His promises. What good had all this reading and praying done me, I contended, if when a crisis came, I fell back into my old ways, giving in to my feelings and becoming irritable, quarrelsome, miserable?

So I went on just as if his letters were still cheerful and enthusiastic. I will admit that the thought of that $200,000 did enter my mind, but not as in the old days, with blame and abuse for Frank. Instead, my mind was filled with loving, tender thoughts of Frank and of a desire to help him. I prayed for him to increase his faith in God and in his own ability to put himself over in his new job.

Then one day the postman brought a letter. I hesitated for a moment whether to open it; then did it quickly. From the first to the last sentence, it was filled with wonderful news! He had met an old school friend, Dick I shall call him, who had gone West years before, gone into the oil business, and was now more than a millionaire. Dick had taken Frank under his wing and was going to "back him to the limit." He had rented a law office for him, paying the rent six months in advance, had bought a car for him, had deposited $1,000 to his credit in the bank, and, to start him off, was turning over his own law business to him.

Well! I read the letter in a daze. It sounded like a fairy tale. I could not believe it, so I read it again

and again, till at last it dawned on me that all of this had actually happened.

ONE OF THE hardest things for me to understand is why we are always so surprised when God answers our prayers? We pray and pray, believing He will answer us. But when He does, we can only sit back and gasp.

I suppose one reason why I was so surprised was because so many good things had happened at once, following so quickly behind so many bad things.

Well, the next day brought a post card from Frank saying that he was on his way to Jacksonville in the new car to take us West with him.

My little son, who had assured me with a smile on that bitter night that we should "get a better break next time," was the happiest child I have ever seen. Going West! I suppose it is the dream of all boys to go West.

Frank has made very little money since we came West, but has been building up his law practice, becoming acquainted with the people, learning the laws of the State; and our prospects are gloriously promising. This summer he has been engaged in a work that has acquainted him with the public more rapidly than ten years' residence could have done. And that work came to him in a most peculiar way; a way that three years ago we should have called luck, but which we now know was God's way of helping us.

We shall never again accept the good things that God gives us and merely take them for granted, but we will thank Him for our blessings and recognize Him as the one and only source of all our supply.

Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise him,
Who is *the help of my countenance, and my God.*

—THE PSALMIST

The Spirit of the New Year

The promise of the year is made perfect in its time of harvest, for then is evidenced that which the year has to show after many days spent in toil and husbandry.

The spirit of the new year is created by the people who make the year's environment, or by the timekeepers of earth, some of whom are making their lives according to the hours of the dial, while others live above time.

The people of the earth are strange creatures, for, according to God's code, they should be greater than the conditions that appear to be at the present time upon that sphere; but they have allowed conditions to shape their destinies, instead of causing conditions to be the outcome of lives lived according to the decree of a Supreme Being.

The spirit of the new year is what man pleases to make it. The prevailing years are not so dark or dense as those of some centuries back, for of late man has discovered himself to be a thinking individual, therefore life appears today more bright than it has hitherto.

Taking the subject individually—that is, for the individual—each life may have its year what it pleases to make it. It may be all glorious with the tints of the morning sunrise and the purple clouds of the sunset folded in the mists of love with the promise of eternal life, or it may be somber with rolling black thunderclouds overhead and rough stones beneath the feet. Thus man shapes his own destiny, and makes his life according to his faith.

It is well to start your year with thoughts of faith in all good for yourself, for your neighbor, and for people at large.

It is an excellent custom to keep the night watch with sacred thoughts of God and His goodness, starting the day with the prayer of faith and righteousness. There is a mighty power in such prayer, in such thought, that carries conviction to the mind, and sets in motion the vibratory lines of being, thus bringing about in the environment and in the soul life the expressions of beauty that belong to divine man.

As you sit in the silence in the day preceding your new year, pray for all alike, wipe out the consciousness of destruction, wipe out the delusion of evil, wipe out the fear of misfortune, and wipe out beliefs of suffering. In their place put the consciousness of life eternal, of love that is boundless, of peace and of wisdom, of the joy that never will leave you.

These thoughts are the seed that are sown, and in the springtime you will water and tune them, then in the summer they will lift up their heads full of blossoms of love and of kindness, and in time, in the season of autumn, you will harvest the fruit of your seed thought.

"Make the year for rejoicing, make it glad with thy songs of God's goodness, give thanks for thy days without number, and be prayerful for ever and ever.

"When thy skies seem to lower and threaten, and clouds are piled high o'er thy mountain, then turn from the somber reflection, and remember that God ever exists in thy heart, as in the heart of all others."

Fear nothing, do not let your feet stray from the beaten path of knowledge and faith in your God. This faith will bear you on to greater heights and cause your year to be a year of rejoicing, even if some days are dark, for you will find that your faith is your happiness, and that all life is attuned to the thoughts of your inmost being.

Make the new year a God year. Look for all these outer pictures of the soul's being, and, looking, you will find them more and more, so that when this year has rolled by, and another is on the way, you can say cheerfully and happily, "God has blessed this old year. I have been blessed by it, and the new year will bring more blessing and more knowledge."—*Mary Brewerton DeWitt.*

THE LORD'S PRAYER

Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done, as in heaven,
so on earth.
Give us this day our daily bread.
And forgive us our debts, as we
also have forgiven our debtors.
And bring us not into temptation,
but deliver us from the evil *one*.
For thine is the kingdom, and
the power, and the glory,
forever. Amen.

The Sky Is Not the Limit

By ALVA ROMANES

(*Verse by the Author*)

What garden claims the beauty of the rose,
When falls its petals at the summer's end?
What haven opens for the dawn's repose,
When day's bright glories to the sky ascend?
And what celestial lips and eyes renew
The smiles and laughter that today are you?

As THE STUDENT of Truth contemplates the vistas of the eternal life that is the gift of God to His sons, there must inevitably come to his mind the unnumbered forms that his soul has utilized during its upward path through the æons of the past. And at times he must also speculate regarding all that the future holds for him in this connection. Looking backward, we see those forms as they range from the moneron or single cell of the primal seas up to the world's leaders in religion, science, and the arts. We know that, in the estimated span of the earth's life, we are occupying approximately the halfway era, and that hundreds of millions of years are still in prospect for the unfoldment of life on this planet.

From a microscopic cell of protoplasm we have risen to the heights where we can dimly glimpse the all-enfolding Mind that our universe reflects. In the light of our humble beginnings, we can review our achievements with pride; but when we contemplate the path before us, we must pause and humbly pray that we shall be worthy of the destiny that is ours in the infinite plan. For now we perceive plainly that God—Mind—did indeed make man in His own image; and with our creation as the reflected image of the Infinite, we are given a responsibility as wide as the cosmos

that is revealed around us on this plane of time—and even wider.

By our present knowledge, we know that our eternal souls have expressed themselves through ever changing and ever developing material forms. To this process, viewed biologically, we give the name evolution; viewed spiritually, we know it to be the expression of the eternal ideas of God; viewed with reference to the individual soul, we know it as reincarnation or unfoldment. But however viewed, we see that this development will not, indeed cannot, be confined by the limits of a minor planet and these five senses. Infinite expression and infinite unfoldment constitute our heritage, and even as during the past millions of years upon earth we have experienced uncounted forms and modes of earthly life, so throughout the illimitable future we shall find ever new expressions and an ever higher unfoldment.

There was a world before the stars were made;
There are uncounted worlds to be expressed;
But when the golden suns to nothing fade,
In other places shall you be His guest.
Did not the Nazarene himself declare
The many mansions that you yet shall share?

IN MANY QUARTERS it has been objected that endless life must become intolerable. Doubtless the primitive conception of a tangible heaven with its sensuous attractions had much to do with this objection. But now we know that heaven is a state of spiritual harmony with the will and purpose of God, and therefore the things of the senses have no place there. Jesus has shown us that we can attain heaven here and now. Because of this, however, we need not look upon the attainment of harmony with God as being the end of our progress. In fact it is but the real beginning of our progress. Hitherto, without the leadership of Jesus, we have walked in darkness; but through the attainment of conscious unity with God, we shall share

the light of divine wisdom, and unfold to infinity in conscious unity with the purpose of God.

All this implies that this universe of time and space will not forever be in existence. The present mode of our expression, which is also, in its essence, an idea of the Divine Mind, must resolve itself into some other plane of expression. The island universes and the component parts of the atom, with all their intermediary phases, must be replaced by something else. Regarding the nature of the later expression, none can speak. But even as the primal moss evolved into the towering oak, so will this universe of today pass into something other than a system of suns and planets. We too shall have a share in that newer expression, and in turn express ourselves through it.

But before we reach that point in our unfolding, there are uncounted modes of expression on the plane of this universe that we may yet share. That does not imply that we necessarily must share them; but since we have shared each stage of life upon this planet, and since we are eternal in our essence and infinite in our capacity, who can say through what gates we shall pass to enter again the temple of life?

As we look on the nightly skies, we see system upon system built into ever greater systems, and so it also is in the ever descending scale of things, until we become lost in the mazes of the atom. Who can say what place each star holds in a greater soul expression, which in itself renders homage to the Lord of all creation? And who can say that each atom does not teem with souls reaching for ever greater expression, each unfolding towards the place that is now ours?

I had a vision of this chain of dust,
Whose links we have inscribed as time and place,
And all my atoms each from each were thrust,
Until my limits were the ends of space;
Then from the world that in each atom lies,
Uncounted beings raised to me their eyes.

LIMITED AS WE have been by the five senses, it does not necessarily follow that, even upon this earth, we shall always be so limited. What is the radio but a man-made "sense"? Television is another "sense" of a similar nature. It may be said that these are only extensions of our original senses; but even on such a basis, it must be admitted that in a few years we have accomplished more by conscious evolution than all the previous ages accomplished. And we are only beginning; we are only emerging into this world! Today we are only becoming conscious of the glories of this universe and of the numberless possibilities that it contains. And, equally, we are only becoming aware of the fact that we are infinite in our capacity. At last we know that nothing is impossible of ultimate attainment.

The words of Genesis, stating that man was made in the image of God, have served to obscure the fact of our infinite capacity, because we interpreted these words to mean that this mortal expression of our human body is the image of God. The fault did not lie in Genesis, but in our neglect of the truth that God is spirit, and that He is mind. Since God is mind, man is also mind: the reflected image of his Creator. The physical attributes of our mortality have no counterpart in God. It is in our man-hood, in our mind-hood, that we are the image of God. Our physical attributes, our evolving forms that we have used through time, are but the instruments that served the purposes of the unfolding soul. The soul, the real man, mind, is the reflection of its divine Source; so in whatever degree of unfoldment we demonstrate our soul, we shall forever be the image of God, the reflection of the Divine Mind.

When we thus come to consider the infinite scope of our unfoldment, we cannot say that this plane of existence terminates the possibilities of the soul's expression. Under the conditions of some other plane of existence, perhaps even upon some other planet in

this present universe, the soul may express itself in forms wholly unrelated to this body. Look at the crystalline form of ice on the windowpane in winter, or study the crystals in some mineral formation, and then consider the possibilities that are suggested by these for a different form of physical expression than the present body of bone and sinew. The idea is not so grotesque or so impossible as it may seem to be at the first suggestion. We are simply limited by the difficulty of conceiving things that are far removed from our experience. A crab has its skeleton on the outside of its body; but if we had not been given the visual proof of the possibility of such a complete reversal of our own physical structure, such a thing would be inconceivable to us.

When the mind is liberated from the shackles of conventional ideas, it is able to conceive unlimited modes of expression other than our present body. Yet all of them can be but the transitory instruments of expression for the immortal man, the eternal soul, the mind that in its essence is the image of God. And whatever may be the form through which the soul expresses itself, it is but seeking a more perfect vehicle of understanding of the infinite glories of God; it is but seeking a more radiant temple wherein to worship the Author of its being.

When you return to where you were at first,
When to the silence all your din has passed,
This immaterial hunger and this thirst
Shall find an ending to their search at last;
Then He who thought you shall invite your soul
To share the table of the Perfect Whole.

THIS UNIVERSE of stars and star dust is not God; but it expresses Mind. It is the eternal idea brought into being. We say that all is God and that God is all; but the so-called material things of time are only the expressions of His ideas, and as such are in reality but reflected images of His mind. Even so is it with

man. We have expressed ourselves in uncounted forms; but none was more than a passing instrument of expression, nor shall any later form be more than that. The real man, the son of God, remains forever perfect, as by his divine sonship he must necessarily be; and neither the passing forms with which he expresses himself nor the shadows of mortal experience can dim that perfection.

To the soul that has awakened to its infinite destiny and its unity with the purpose of God, life is a state of unending wonder and joy. There can be no thought of weariness in the man who visions the illimitable worlds as his fields of endeavor. He sees that as life by life he came to his present stature of manhood, so plane by plane will he experience new wonders and an ever higher unfoldment. To limit the soul, God's idea, to the expression of one plane is to limit that idea; but God's ideas, by the very nature of their divine origin, must be infinite.

No one can say to man: "This far and no farther shall you unfold." It is man's inalienable heritage to pursue the paths of infinity. We were one with our Father before time was, and we shall be one with Him when time is no more. Our vision of life must not be limited by today and here; it must embrace eternity and infinity; then we shall not lose the true perspective of life. Then will our narrow circle of self expand until the hopes and purposes of all are made our own. We shall see that there is nothing impossible to us, and that we can press forward toward even greater fields of endeavor than those that man's highest dreams have encompassed.

The noisy flood that finds the sea at length
Has no regrets because its stream is dead;
For in that wider flood it shares a strength
Whence all the rushing floods of earth are fed;
And I am flowing to that mighty sea,
Whose shores are measured by infinity.

This Glorious Age

By LOUISE W. MARTIN

THE TWENTIETH CENTURY has undoubtedly proved to be a time of wondrous spiritual awakening. There are indications on every hand of a desire for independent thought, for breaking away from the old creeds and dogmas of orthodoxy to a fuller realization of the life spiritual. Science and religion no longer look askance at each other, but are gradually being drawn together, as it were, upon a common platform of thought. Science is giving evidence of the wonderful glories of creation, and seeing the workings of some great intelligence behind the discoveries made as a result of its investigations. On the other hand, religionists, with the new spiritual awakening and the application of Truth, are being drawn closer to a consciousness of universal Mind, their minds being illumined through the power of Spirit. They "see visions" and have experiences that to the unenlightened are seemingly miraculous.

The conflict between modernists and fundamentalists is fast drawing to a close as the modernist adds spiritual understanding to his knowledge, and the fundamentalist finds that with the new illumination he is able to discriminate between the merely historical narrative and the symbology of Biblical teachings. With this awakening spirit of truth, intolerance and bigotry are being swept away. The fear of upsetting old theories and of a helpless humanity either giving up all hope or struggling aimlessly in the dark for a solution of the problems of life are gone; for with this wonderful illumination has also come the consciousness that "perfect love casteth out fear."

Consequently a new and awakened interest is aroused in the reading of the Bible. We have learned

to read between the lines and have found it not merely an interesting record of ancient history, but what is of far greater importance, a book rich in marvelous spiritual revelations. For we fail to grasp the teachings of the Bible as long as we search its pages from an intellectual viewpoint solely.

Take, for instance, the age-old controversy over the account of the creation as it is found in the 1st and 2d chapters of Genesis. It is now fairly generally conceded by Biblical authorities that the 1st chapter really ends at the 3rd verse of the 2d chapter. In the 1st chapter creation is described as it stood forth in the mind of God; everything is carefully planned, even to the smallest detail, with an orderliness far beyond human comprehension.

PERHAPS OUR MIND could more easily grasp the work of the universal Mind if we took as an example the method followed by an architect as he drafts his plan of a building. He first formulates some definite idea of the particular edifice. He starts by drawing a few lines; what to the ordinary onlooker might appear to be a mass of unintelligible lines. He works on his study day after day making revisions and changes from time to time. At last those lines, which to begin with seemed almost unintelligible, take on an orderly and definite presentation; for they now express the outlines of a beautiful structure which previously had only existed in the architect's mind as an idea. He puts a finishing touch here and another there, and as he stands back and looks at the completed drawing, perhaps with pardonable pride he pronounces it good.

The 1st chapter of Genesis, therefore, describes the plan of creation as it existed in the mind of God. Following this we are told that to the Lord God was assigned the work of creation. Who is the Lord God? We can answer with assurance: the Christ.

In the 1st chapter of the Gospel of John we read: "In the beginning was the Word [Logos, or thought idea], and the Word was with God." This Word or

thought idea was the Christ whom our Master declared to have existed even before the world was formed. This was the ideal man, the perfect spiritual man, to whom was given the task of creation. It was this ideal man, made in the image and likeness of God, who caused man made manifest in the flesh to come into being. "All things were made through him; and without him was not anything made that hath been made."

WE READ FURTHER into the narrative and learn that in the garden was "the tree of life," and "the tree of the knowledge of good and evil." Through disobedience and misuse of knowledge man transgressed, and through his transgression brought sin and death into the world. The indwelling consciousness of eternal life was misdirected, thus causing man to lose his sense of unity with the true Source of being. The human race became fettered by false beliefs: that man is a creature of circumstance; that he is placed in an environment over which he has no control and from which he is eventually removed by death.

But this is not the truth about man. To man was given power to create; to man was given the gift of divine expression. Man, as the perfect expression of God, is absolutely necessary in the working and carrying out of the divine plan. Man was made a free and independent creature, but has not used his freedom for the high purpose for which it was intended. He has tried to live merely in a consciousness of the external, and through receiving his impressions from the outer world, he has weakened his connection with the source of all good—the Christ.

TO MAN WAS GIVEN power to name things—to bring things into expression by the word of his mouth. But how has he carried out this divine commission? He has through the misuse of this power brought into manifestation innumerable and illusory forms of seeming evil; he has through the power of the spoken word

brought into expression inharmonious conditions over which he has, in his limited knowledge, little control. Sickness and death entered into the world. The perfect expression of the Father of life cannot know sickness nor death; neither can the heir of the kingdom of the heavens lack for any good thing. How important it is that we keep a guard on our words, if we are to bring only good into manifestation.

Discord and inharmony are merely the result of our trying to live without a consciousness of our unity with God. The kingdom of heaven—the state of perfect harmony—is within, we were told by Jesus; and only from within, from that realm of peace and concord, can we bring into manifestation our individual world of perfection. We can through our contact with this inner power dispel all sense of fear, lack, or discord; still the tempests of life. "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*"

IN ORDER TO CONTROL our words we must go back of them and deal with our thoughts. "Thoughts are things" some one has said; "as he [man] thinketh within himself, so is he," is an equally familiar proverb. Our choice of words depends entirely on our thinking. Unruly and disorderly thinking can result only in inharmony and confusion. This we have discovered is the cause of all the misadventures of our mind, body, and affairs.

How then shall we get at the reality of things? How shall we satisfy our soul's desire for unity with the great Fountain of all good? How shall we find ourselves in Christ? This union must be made individually. There must be a joyful and unconditional surrender. "For the Lord is a jealous God"—an "exact" God, we are told, is the correct interpretation. If we would take part in the great overcoming we will then each seek and realize the Christ within; to be so much at one with the mind of God that we radiate His perfect and divine presence into our very environment; to deny even seeming existence to the things

that are unreal and unworthy; to affirm the truth about our existence and our relationship to God; thus and thus only can we bring into expression the perfect idea of man and creation according to the divine plan.

JESUS CHRIST lived and dwelt among us as the perfect idea of God expressed in the flesh. "I am the way, and the truth, and the life," said Jesus; "no one cometh unto the Father, but by me." The "I AM" to which He referred was not the man Jesus but the indwelling Christ that is within each one of us. Jesus often made use of the terms Son of God and Son of man, seemingly contradictory terms, but which were really intended to designate His material and His spiritual states of consciousness.

Every child of God has within him the power through which he can identify himself with the Absolute. He can through periods of meditation make contact with the all-knowing, all-loving Spirit of life; he can by endeavoring to live in constant realization of his oneness with the Father, by acknowledging the Christ within to be all in all, become once more the perfect image. This is the way to life eternal.

In this overcoming, the Son of man becomes the Son of God. In the attainment of this fulfillment, where we see God face to face and know as we are known, we shall indeed have returned to the Father's house—"heirs of God, and joint-heirs with Christ."

THE CHRIST is ever knocking at the door of our heart, patiently awaiting our invitation. Let us learn the secret of that perfect stillness where He can come and abide with us; let us learn to cast off this personal consciousness; let us leave ourselves free and open so that the illuminating and vitalizing life and love of God may flow into our beings, cleansing and renewing our souls, minds, and bodies; till at last we stand before Him, pure and perfect in His sight. What a glorious day it will be when we can declare with the Master: "I have overcome the world."

Courage and Confidence

By FRANCES RUTH RUSSELL

Out of Egypt did I call my son

ONE OF THE GREATEST requisites of the spiritua life is courage.

Courage is an earnest of your faith. I Truth it is the concrete evidence of your faith in th divinity within you and the eternal fitness of things It is the bright, gleaming banner that you flaunt i the face of discouragement and fear and seeming fail ure. It is the ensign that you raise for the benefit o those who look to you for inspiration. Your courag is the measure of your faith, even in the details of life for by it is gauged your sincerity and devotion to th principles of Truth. He who has the courage to d what his faith inspires is shaping his ideal in his work and attaining his goal of perfection in the Christ con scio[illegible]ess.

[illegible]ere comes a time in the life of every individua wh[illegible] Spirit within him bears witness that he is the so of God. Every one of us is a son of God, and with th conscious realization of sonship comes the call to com forth out of bondage, out of the slavish service of th Egyptian taskmasters of ignorance and fear, and thei resulting bonds of sin, sickness, poverty, and death.

Up from the darkness of this benighted land ha risen the cry of His people Israel who, oppressed b the tyrannical lords of the flesh, have cried out i anguished supplication for deliverance. The cry i heard, and the Lord of life and light sends into th heart a divine messenger, a spiritual Moses, to lead th way out of bondage.

Through the impelling force of this divine urge, th man who has functioned so long in the mortal con

sciousness, begins to put on the immortality of the divine, as he lifts his eyes and looks beyond the wilderness of sense to the fair hills of his Promised Land. Almost innumerable are his frantic attempts to break the chains that bind him, and when at last he has actually made the break with slavery and has begun the journey out of Egypt, he is dismayed to find, on looking back, that the host of his enemies pursues him. Just at this point in the contest there is an illusion of duality so real that many fail to hold to Truth as revealed by Spirit. It has taken a mighty faith to inspire the courage to cut loose from the past. Not until he has had enough of the plagues of darkness will the sense man (Pharoah) yield his dominion. The moment he has a semblance of freedom, a respite from the dire suffering, he repents of his decision and seeks again to enslave the soul (the Israelite) and to put its energies to work for him, that he may take his ease. The Israelite, hearing the call of the higher consciousness, has fled in the night, and the sense man, loath to let him go, follows after to bring him back to the familiar ground of servitude and the three-dimensional plane.

IN THE SMOKE of this first battle between the flesh and the Spirit, the man is bewildered and beset by the fear of the unknown terrors in the desert before him. He has gone forth on the promise held out by the inner guiding intelligence; directly in the face of custom and convention he has set his feet on a new path, daring to do the unconventional and the extraordinary thing. He has begun to think for himself instead of letting his senses dictate to him. But he has not measured the strength of his enemy nor tried the might of his own power, and the fearsome array of the hosts of darkness, combined with the ignorance of the unknown before him, strike terror to his soul. Here he may even regret his mad flight and reflect that it had been better to remain in Egypt, however bound or driven, than to perish in this unknown land. For he is a marked man, bearing the stripes of his recent servitude, and quak-

ing within at his temerity in daring to break loose from his past. He dare not go back, now; and for very fear of the untried country before him, he cannot, in his present state of consciousness, go forward. He has never traveled here, and in this desert there are no visible landmarks to point the way. He rebels against the high priest who has led him here. In his suffering sight it would have been better to remain in darkness forever than to face horrors worse than death in unfamiliar territory.

For his friends fall away, their parting words winged shafts of ridicule and mockery. Instead of helping and encouraging, they decry his action. "See," they accuse, "this is sheer folly. You cannot get away from the past, it will overtake you no matter how far you go. Even now the host of your enemies is closing in upon you and before you lies a wilderness, holding within its fearsome abysses no one knows what terrible experiences. You will be lost from the world you have known in the past and unknown in the country of your hopes. Man, you are a fool to risk the assurance of a comfortable routine existence; even if it requires bondage to tradition and custom and convention, is it not foolish indeed to risk it for the unknown quantity of a dreamer's vision? Stop making yourself ridiculous. Be sensible and conform to things as they are. There is no such thing as the freedom to which you aspire."

ON THE JOURNEY out of Egypt, who has not heard similar words and, hearing them, begun to waver in his faith in the genuineness of that first illumination of Spirit, thinking that perhaps he has made a mistake after all, and that the dream of his soul, the dear dream of freedom from bondage and the hope of eternal life are but a figment and a mirage of his own troubled mind?

Then in his own heart is raised the question, "Why, indeed, should I make such a sacrifice of certainty for just a dream, an ideal? Why be the butt of ridicule

and a target for sarcasm and criticism? Why draw aside, and see the friends of my youth fall away, and feel myself left alone in this wilderness? Are there no graves in Egypt for me, miserable slave, that I must be dragged out here in this pitiless light to die on the way, overtaken by the dread host I had thought to leave behind? Did I not have opportunities enough under the old *régime* to break my heart, destroy my reputation, and imperil my life, without placing myself in the limelight out here, a pitiful target for slander and abuse? Is it worth the price that I must pay to go on in blind faith, until the fulness of light shall come and I shall see the path wherein I must walk? Change, uncertainty, suffering confront me, a falling away of friends and kindred, complete separation from the things of the past. Is it worth it? Is it worth while to suffer humiliation, to be misunderstood, to be criticized and condemned, to be called "queer" and "crazy," to be shunned and neglected as the feet stumble gropingly along the unknown way? Until I find my bearings, until I have charted my course, I shall be likely to make mistakes. Who is there that will regard my efforts charitably and extend a helping hand, if I fly off at a tangent and wander in the desert awhile? Have I the courage to go the way alone?"

WHICH ONE OF US has not asked himself these questions in the hour when he was tempted to turn back? But though the heart yearns for the flesh pots of Egypt and the soul rebels at the hardships ahead, there is no going back. Though he cry out against the guiding Intelligence that called him into this new country, and the tortured soul within demands of God, "Why?" in his anguish he would nevertheless not go back if he could. For Omnipotence replies, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." Forward! The only way. For the soul of man can never go back when once it has been quickened to the divinity within itself. Man

must go forward. There is no place to turn back
He has taken a step which has set him apart, and
path on which he has set his feet he must tread alo
with God. Though the world he has known dis
tegrates before his stricken gaze and he fain wo
resume the old shackles and stripes that his spi
might find rest from the struggle and his flesh ag
know ease and satisfaction, nevertheless he must
forward in faith and with courage and confidence
the power of Spirit to find a way in the wilderness a
a river in the desert.

With this courage and confidence comes the deliv
ance from the powers of darkness and freedom fr
the bondage of fear.

THE SAME LORD who called you forth speaks to y
now from the depths of your soul, if you will
stop to listen to the still, small voice in your moments
wavering. When you have turned your attention aw
from appearances and fixed it on the guiding inte
gence within yourself, you will hear the voice of y
Lord crying, "Fear ye not, stand still, and see
salvation of Jehovah, which he will work for you
day; for the Egyptians whom ye have seen to-day,
shall see them again no more for ever." Stand st
that is the secret. Stand calmly upon whate
ground of faith your feet have reached and wait u
your God to deliver you. Keep your mind firmly fi
on the reality of your spiritual aspirations; refuse
be confused by the delusions of sense. Though a h
encamp against you, yet you shall not be moved so l
as you stand still and trust. You need not fight
turn yourself against those who pursue you, for "
hovah will fight for you, and ye shall hold your peac
As you grow still and centered in your one great id
and dream of freedom, its reality slowly but sur
dawns upon you; you follow the gleam of the H
Grail, which is a cloud of hiding by day and a pillar
fire by night between you and the camp of the Eg

tians, and you are led safely through the perils of the wilderness even to the banks of the Red Sea which, now dried up, you may cross on dry land. This sea of negative consciousness retreats before the "strong east wind" of a mighty faith and a dauntless courage; its waters shall be a wall unto you on the right hand and on the left and you shall go over on dry ground, the positive consciousness of understanding faith.

EVERY TEST on the journey out of Egypt is for the purpose of building into your consciousness some new attribute of the divine man. You are commanded to stand still, right where you are, and center your faculties upon the inner light, in order that you may gain confidence in the voice that speaks in your soul. When you have seen, beyond a doubt, the strength and might of the power working within you for deliverance, then will your higher self speak unto the Israelite that he go forward. And courage born of confidence will carry you through any peril in your way and reduce to nothingness any shadow that may clutch you from behind. In the day when courage is born in your soul, the shackles of the Egyptians are broken forever, and you will sing the song of Moses, the song of deliverance out of Egypt.

"Jehovah is my strength and song,
And he is become my salvation:
This is my God, and I will praise him."

O Master Workman, if Thou choose
The thing I make, the tool I use,
If all be wrought to Thy design,
And Thou transmute the me and mine,
The noise of saw and plane shall be
Parts in the heavenly harmony,
And all the din of working days
Reach Thee as deep and peaceful praise.

—SELECTED

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, JANUARY 1, 1933.

Unity Subject—*Preparation for Spiritual Awakening.*

International Subject—*John Prepares the Way for Jesus.*—Mark 1:1-11.

1. The beginning of the gospel of Jesus Christ, the Son of God.
2. Even as it is written in Isaiah the prophet,
   Behold, I send my messenger before thy face,
   Who shall prepare thy way;
3. The voice of one crying in the wilderness,
   Make ye ready the way of the Lord,
   Make his paths straight;
4. John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.
5. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins.
6. And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and wild honey.
7. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose.
8. I baptized you in water; but he shall baptize you in the Holy Spirit.

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.

10. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him:

11. And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

GOLDEN TEXT—

Make ye ready the way of the Lord,
Make his paths straight.
—Mark 1:3.

SILENT PRAYER—*I am obedient to my higher vision, and I freely let go of worldly thoughts and worldly ways.*

Jesus Christ is the name of the spiritual Mind which today is coming swiftly into man's consciousness. In order to bring this Mind into expression, we must first have an active desire to do right in the sight of God, and a willingness to give up the things that stand in the way of righteousness. John the Baptist is typical of man's instinctive urge to do right. This instinct ("the voice of one crying in the wilderness") wells up from the depths of the subconscious mind. This universal preference for righteousness is proof of the omnipresent nature of divine law.

An important factor in the preparation of man for spiritual awakening is the reviving of his faculty of praise ("all the country of Judæa") and his consciousness of peace ("and all they of Jerusalem"). These must be baptized "in the river Jordan." The Jordan (flowing of judgment) may be said to typify that place in consciousness where we are willing to meet the results of our thoughts, face to face. When the divine law has been sought in consciousness and the Spirit of wisdom (Savior) is recognized as mightier than the intellect ("mightier than I"), we understandingly undertake the work of clarifying the subconsciousness and

of unifying it with the higher, or superconscious realm of mind.

All Christian workers recognize the necessity of John the Baptist's making straight the consciousness before the descent of the Son of God consciousness, represented by the dove of peace, which follows the Jesus baptism. In every church revival this law is exemplified over and over; the necessity of letting go of the old life is proclaimed as part of the price of the new grace in Christ Jesus. The great joy that comes to those who comply with this condition is evidence of the efficacy of the process.

We who study spiritual science apply the great law of mind action in an inward instead of an outward way. Instead of making outward acknowledgment of sin and repentance, we look within our thought realms, and through the power of the Christ we cast out error and make way for Truth to come into action. Thus we get a comprehensive understanding of the law by which the purification of the soul is accomplished, and our work is enduring and far-reaching.

After Jesus had received a cleansing of consciousness, which is represented by John's baptism—the cleansing of the kind that must precede the receiving of the higher or spiritual consciousness—Divine Mind descended upon Him with its peace, and acknowledged Him as Son; in other words, He received the second or spiritual baptism. In order to receive new ideas, one must give up old ones willingly. The spiritual growth of some persons is slow because they are tenacious of worldly thoughts. The thoughts and the ways of the sense man are dear to such as he; they do not go with Jesus to be baptized of John.

Truth students recognize, however, the great good that Christian workers all over the world are doing in clearing the way toward better manhood and womanhood. A sympathetic unity exists in the minds of those who constitute the human family, and an advance in one part of the world is sure to be followed by a change

for the better in another part. The righteousness that is making itself felt so wonderfully in many of the affairs of men today has its origin in great religious quickenings somewhere.

Events portend a Holy Spirit baptism the world over. A great influx of spiritual light and power has taken place within the past few years, and people everywhere are realizing the presence of this light and power. Those who accept Truth and put away the evils of the carnal mind are finding soul happiness and bodily health beyond anything that has ever before been experienced in human history. Truly, the heavens are now opened, and the proclamation is being made to all who are genuinely repentant: "Thou art my beloved Son, in thee I am well pleased."

QUESTIONS

1. What is the name of the mind that is making its appearance in man's consciousness? What is the first step in bringing this mind into expression?
2. In this lesson what does John the Baptist represent?
3. What must one do in order to receive new ideas?
4. Why are some persons slow of spiritual growth?
5. What results are obtained by those who accept Truth and put away the evils of the carnal mind?

LESSON 2, JANUARY 8, 1933.

Unity Subject—*Characteristic Activities of the Higher Nature.*

International Subject—*Jesus Begins His Work.*
—Mark 1:12-20.

12. And straightway the Spirit driveth him forth into the wilderness.
13. And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.
14. Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God,
15. And saying, The time is fulfilled, and the kingdom

of God is at hand: repent ye, and believe in the gospel
16. And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.
17. And Jesus said unto them, Come ye after me, and will make you to become fishers of men.
18. And straightway they left the nets, and followed him.
19. And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets.
20. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

GOLDEN TEXT—*The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel.*—Mark 1:15.

SILENT PRAYER—*The inner forces of my being are now directed and controlled by the Christ in me.*

Few of those persons who live on the surface of life feel inclined to probe the depths of their own subconsciousness, in order to learn who and what they are. Jesus Christ, when He was baptized of the Holy Spirit, immediately felt impelled to sound these inner depths in the determination to find Himself and thus to make sure of His mission. "Straightway the Spirit driveth him forth into the wilderness."

In the wilderness of the subconscious mind are both angels and wild beasts. Among the multitude of undisciplined and uncultivated thoughts that compose this realm below the surface of consciousness lurk various ambitions, all selfish in their nature. Over these in authority rule the angels, or our spiritual perceptive faculties, through whose ministrations we are enabled to conquer the demands of the natural self.

When the claims of the intellect (here represented by John the Baptist) have been surrendered to the higher will of Spirit, man is ready to begin preaching the gospel of God in Galilee (consciousness of endless

activity). "Galilee," associated with "mountain" (Matt. 28:16, 17), symbolizes a high consciousness of life. Galilee means also "circle," and the experience recorded here describes in symbol our progress as individuals. When the intellect has proclaimed the advent of a new governing state of consciousness, and has done what it can to prepare the way for the coming of the new, it has fulfilled its period of usefulness. As the new ideal comes into prominence, it first attracts the forces that heretofore have been servants of the intellect. (Andrew, and probably John also, was a disciple first of John the Baptist. See John 1:32-40.) Bereft of its powers, the intellect seems to be bound and imprisoned. We all have experienced this condition to some degree.

The well-developed idea in consciousness becomes an irresistible force in the individual; it gradually calls to its support the forces necessary to its own fulfillment. This is the fullness of time (Mark 1:15) or the end of a cycle, which in reality is also the beginning of a new cycle in one's life. In our development we move in cycles, and when one cycle is complete we are ready to begin on the next.

The first cycle is that of faith (Simon Peter). Peter was a fisherman, and when Jesus found him and his brother Andrew they were casting a net into the sea. Active faith thus symbolizes the consciousness that is open to new ideas and is actively seeking them—the inquiring, seeking mind. Such a mental attitude insures the gaining of new understanding. When the individual with eager mind begins to seek Truth, he is on the way to becoming a fisher of men—a gainer of positive, increasing ideas that will enable him to help other individuals to a knowledge of the indwelling Christ. (Fish also represent great fecundity, increase.)

There is a decided difference between the methods of the mind that seeks its ideas in the accustomed path of the intellect and those of the mind which follows the leading of the higher wisdom. The one who seeks

guidance through the medium of intellect is bound by its authority. Peter and Andrew, however, when Jesus called them, straightway left the nets (the indiscriminate methods ordinarily used in gaining knowledge) and followed Jesus (the way of pure intuitional understanding).

Judgment and love (James and John) form yet another cycle in man's development. These two belong together, the sons of one father, whose name (Zebedee) means "the gift of God," meaning that the source of those attributes of man, represented by James and John, are divine. In giving His Son, the Christ, spiritual man, or Jehovah to be the true inner self or spiritual I AM of each individual, God gave His whole gift to man. In the Son is all possibility; there, in embryo, is all that the Father is and has. Through judgment (James) and love (John) man enters into possession of his divine inheritance the great gift of the Christ, and—what is all-important—he learns to bestow upon others the same gift that he has received.

One can gain ideas by using his gifts merely in the pursuit of his own self-centered interests, but this is to be a hired servant in the boat with Zebedee. It is better to leave all thought of material gain and self-interest, and follow the Christ where He may lead, in the firm faith that greater gifts await the one who can give up everything that interferes with or hinders his concentration on the spiritual approach to reality. In the piquant language of modern business, the only way to get a thing is to "go after it." When Jesus called James and John they immediately "went after him." When man turns the full force of his judgment and love toward the Christ ideal, a transformation takes place in him, and he finds that following the call of the higher or Christ self is the most irresistible attraction in life.

QUESTIONS

1. What does the wilderness symbolize in today's lesson?

2. What are the angels that minister to us there?

3. Outline the change that takes place in the individual when the intellectual concept is giving way to the Christ ideal.

4. What is the first cycle of spiritual development?

5. Name another cycle that man follows in his upward progress.

6. What is the metaphysical significance of the hired servants of Zebedee?

7. Why is immediate obedience on our part to the call of the Christ so important?

LESSON 3, JANUARY 15, 1933.

Unity Subject—*Active Proofs of the Christ Spirit.*

International Subject—*Jesus at Work.*—Mark 1:21-35.

21. And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.

22. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

23. And straightway there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26. And the unclean spirit, tearing him and crying with a loud voice, came out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.

28. And the report of him went out straightway everywhere into all the region of Galilee round about.

29. And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:

31. And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32. And at even, when the sun did set, they brough unto him all that were sick, and them that were possesse with demons.

33. And all the city was gathered together at the door

34. And he healed many that were sick with diver diseases, and cast out many demons; and he suffered not th demons to speak, because they knew him.

35. And in the morning, a great while before day, h rose up and went out, and departed into a desert place, an there prayed.

GOLDEN TEXT—*My Father worketh even until now and I work.*—John 5:17.

SILENT PRAYER—*I abide in the consciousness of the living presence of Spirit, and all the forces of my being find expression in spiritual activities.*

That man should awaken to a knowledge of his spiritual forces, powers, and possibilities is not enough. These forces must become vital factors in his daily life. They must be definitely applied in bringing forth the spiritual man.

In order to develop one's spiritual powers through exercise, it is necessary for one to gain an inner conviction of the abiding compassion and restoring power of Being. When this state of consciousness is achieved, a healing virtue pours out of the soul and transforms all discord into harmony. This great soul compassion and longing to help humanity out of its errors is what makes the so-called natural healer.

A meaning of Capernaum is "covering of repentance." Thus it indicates a cleansing of the mind, both conscious and subconscious. In this repentant attitude the individual is ready to change his mind. One who lives in the outer realms of consciousness where materiality reigns, sooner or later comes to realize that there is another realm, in which he becomes acquainted with spiritual Truth. This realization is entering "into the synagogue."

The teaching that comes direct from the fountainhead of divine Spirit is very different from the learn-

ing on which the material thought of the world has set its stamp of approval. Those who are unused to receiving inspiration direct from God are astonished at finding that they can have unerring guidance through intuitional channels. They are more accustomed to depend on courses tried and tested by others before them; and to know that they can act originally without fear or uncertainty of results is a new thought to them. The unclean spirit of doubt—doubt of the wisdom of following spiritual leading all the way—enters the synagogue (the heart of one's religious convictions) and questions the necessity of unqualified loyalty to the Christ ideal. "What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us?" The doubter fears to identify himself with "the Holy One of God," lest he lose what makes his life dear to him—his personality. But the Christ ideal, when steadfastly held, rebukes the unclean spirit of doubt and thus drives it out. To be torn by doubt is an old experience, but the authority of the Christ is always able to command obedience to the highest Truth, the conviction of the true self that loyalty to Spirit works out one's greatest good even in the common round of daily life (in all the region of Galilee round about).

One of the preparatory steps in bringing forth the spiritual man is abiding in the house of Peter with Andrew, James, and John. One must learn to abide in the consciousness of faith in the spiritual I AM. This is the consciousness that strength is not born of the flesh, but that it is the result of spiritual activity; that judgment is measuring things not according to outer standards, but by inner principles; that love is not personal attachment, but union with God and with the Spirit of God in all men. Through closer association with ideas and their activity we come to know them also and to convert them into vital agencies of attainment. We learn the spiritual aspect of our forces as we begin to associate with them in their spiritual relationships.

The actual work of redemption begins at this juncture. The process does not destroy former ideas, even though these are purely intellectual. A transfusion or trasmutation of forces takes place, to the end that they may be used in working out greater ideals. The first manifest result of this activity is the freeing of the soul, the mother of Peter (faith). When the soul is set free there is great exhilaration of the whole man, and the work of redemption rapidly spreads to the whole city—all the faculties and forces of the personal man. Many of these forces are healed, or raised up from material to spiritual standards. The authority of the new consciousness then becomes a recognized fact in one's life, and adverse ideas (devils) can no longer make themselves manifest. They are dumb before the Son of Righteousness. When denied expression, they are soon dissipated and their substance is brought under the domination of the Christ man.

In all its work of redemption, the spiritual I AM realizes that its power and authority rest in its constant contact with divine principle. It therefore withdraws at intervals to renew its contact with Spirit. No press of duties, no insistence on the part of seekers after its attention, can divert it from its habitual recourse to the enabling power of its Source. Long before the time arrives for active work to be done, the power to do that work should be sought and made sure of. "In the morning, a great while before day, he . . . prayed." Reserves of spiritual strength should never be allowed to run low, regardless of the exigent demands of daily life. Indeed, the more pressing those demands become, the greater is the supply of spiritual strength required to cope with them.

QUESTIONS

1. How is spiritual knowledge first established as a part of man's consciousness?

2. Describe the difference between faith, strength, judgment, and love, in their physical and spiritual relationships.

3. Is the redemptive process destructive of old states of consciousness?

4. Where does the actual work of redemption begin, and what takes place in the redemptive process?

LESSON 4, JANUARY 22, 1933.

Unity Subject—*Forgiveness and Health.*

International Subject—*Jesus Forgiving Sin.*
—Mark 2:1-12.

1. And when he entered again into Capernaum after some days, it was noised that he was in the house.

2. And many were gathered together, so that there was no longer room *for them,* no, not even about the door: and he spake the word unto them.

3. And they come, bringing unto him a man sick of the palsy, borne of four.

4. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

5. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.

6. But there were certain of the scribes sitting there, and reasoning in their hearts,

7. Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God?

8. And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?

9. Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk?

10. But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy),

11. I say unto thee, Arise, take up thy bed, and go unto thy house.

12. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

GOLDEN TEXT—*The Son of man hath authority o earth to forgive sins.*—Mark 2:10.

SILENT PRAYER—*Through Christ I think th thought and speak the word that set both my soul an my body free from bondage.*

When the I AM principle reënters Capernaum ("vi lage of consolation"), the entire consciousness of ma awakes to the fact that the power to regain its norm well-being resides within itself. "It was noised abroa that he was in the house." Then all man's natural force collect around the central I AM in expectation of hel and uplift. The man realizes that he needs to hav the I AM declare health throughout his whole self- mental, physical, and spiritual—and to this end all h thoughts crowd round this realization of Truth withi himself, so that there is no room for Truth to do it work. The way that opens to spiritual illumination, t the understanding of how to lay hold of and appl spiritual law (the door), is blocked. Nevertheless, ma begins to affirm Truth in the hope of reaching, at leas in some degree, an answer to his most urgent need "He spake the word unto them."

The vital principle that pervades the organism symbolized by the man that is sick of the palsy. Thi principle is helpless without the sustaining and impel ing power of the I AM. "Borne of four"—the desir for life, strength, power, and substance, that is, fo the restoration of bodily activity—this vital princip is brought to the attention of the superconscious min or Christ. This means that the thoughts of the natur self must be raised to a higher state of realization tha the mere physical before they can make contact wit the Christ.

To one who is helpless in the grip of sin or sickness affirmation is a sure road back to health and whol ness. By affirming that his life, strength, power, an substance are spiritual, not physical, he places his vita ity in the hands of spiritual power. This power alon

an "loose the bonds of wickedness," and "let the oppressed go free."

Before freedom can be realized physically, it must rst be apprehended mentally. We must know in our eart that freedom from sin or disease is a possibility o us. Sin is a departure from the law of our being n some one or other of its aspects. Such departure is lways followed by self-condemnation or the condemnaion of others. Condemnation is a moral clapping on f handcuffs whose effect is to make man prisoner to is shortcomings. Before he can be freed from them nd their benumbing effects, he must know that he is beloved son of God, and that his heavenly Father is ell pleased with him. Divine love is equal to every uman need. Through thinking of the boundless, alleaching love of God as his heritage, man throws off ne bonds of self-condemnation and the condemnation f society alike, and stands forth free. Once freed, is spirit comes again, and he is able to collect his orces, control his nerves (take up his bed), and be ut in possession of his physical organism (go unto is house).

In his progress upward toward self-dominion, man ust meet and overcome his own preconceived notions f religion (the scribes), which make him feel that omehow it is sacrilegious to interfere with the soalled laws of nature. "Art thou greater than our faher Abraham, who died? and the prophets died: whom akest thou thyself?" The understanding of the naural man is not competent to grasp spiritual Truth. nly the spiritual understanding of the Christ is adeuate to this purpose. The idea that sickness is unecessary and that even after it has been contracted it ay be dispelled instantly may seem utter folly to one n sense consciousness or in the current of the world's ought. The idea that death is unnatural and that the ower to make his life endless resides within every an may sound fantastic to one who has no interest

in the inner truths of Being. Even the idea that ever man has power to forgive his own sins as well as t power to forgive others, may call forth the world's i credulous charge of blasphemy (unwarranted exaggeration of his innate abilities). The accepted theory is that we can forgive the trespasses of others against ourselves, but that none but God can forgive sins wholesale without regard to their nature or degree. But Jesus said that even in the consciousness of a physical body (the earth) the son of man had authority, or power, to forgive sins: not just the sins of others against himself, but sins without limit or specification. In man, therefore, resides the universal solvent of divine love, which alone can and does break up the conditions that have crystallized in his consciousness as a result of his commission of wrong thoughts and actions, or his omission of right ones. Love sets him free wholly and unconditionally. Divine love knows no limitation. It is as easy for love to forgive as to heal. In fact the tw are different aspects of the same principle in action.

The one who says or thinks, in regard to an injury that has been done him, "I can forgive, but I cannot forget; I shall remember this as long as I live," is talking nonsense. Forgiveness and forgetting are one and the same, and the one without the other is nothing more than an empty word. Likewise the one who glibly says "I forgive you," and immediately dismisses the whole thing from mind has brought no Truth to bear, healed no wound. Only when he directs his thought with the full power of his love toward the object of his forgiveness has he set his prisoner free to rise and walk, whole as he was before condemnation struck him down.

When man discerns the law of thought and its effect on the vital energies of the organism, he should begin at once to exercise the dominion of the supreme I AM, saying to the ignorant thought, "Thy sins are forgiven," and to the thought of lack of power, "Take up thy bed, and walk."

QUESTIONS

1. When does one realize that the power to realize freedom from sin and disease is within oneself?
2. What prevents the free action of Truth in man's consciousness?
3. What does the man sick of the palsy symbolize?
4. Name one important way of regaining freedom.
5. How can one free oneself from condemnation?
6. Explain the significance of the scribes in today's lesson.

LESSON 5, JANUARY 29, 1933.

Unity Subject—*The Use of the Sabbath.*

International Subject—*Jesus and the Sabbath.*—Mark 2:23—3:6.

23. And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears.
24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?
25. And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him?
26. How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?
27. And he said unto them, The sabbath was made for man, and not man for the sabbath:
28. So that the Son of man is lord even of the sabbath.

1. And he entered again into the synagogue; and there was a man there who had his hand withered.
2. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.
3. And he saith unto the man that had his hand withered, Stand forth.
4. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.
5. And when he had looked round about on them with

anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.

6. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

GOLDEN TEXT—*The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath.*—Mark 2:27, 28.

SILENT PRAYER—*When I rest in the consciousness of Thy omnipresence I am observing the Sabbath.*

The observance of every seventh day as a day of rest, or Sabbath, has its source deep in the constitution of things. Among nearly all peoples similar rest days have been instituted, and history proves that Moses was not the originator of the system. The observance of a weekly rest day is now very widely held to have a natural basis in the needs of man. The persistency with which such an institution has been maintained for many ages among Jews, Christians, Mohammedans, and some of the so-called pagan nations, amply supports this view. It has been found by experience that one day in seven is the right proportion. During the French Revolution, when the decade was substituted for the week, and each tenth day devoted to rest, this period was found insufficient. Moses borrowed the usage from the Babylonian civilization, as recently discovered cuneiform tablets record the observance of a seventh day of holy rest.

"And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and hallowed it." This quotation from Genesis presents in concise words a law that pervades the universe. The rock-ribbed earth beneath our feet bears the record of six great creative periods, with a seventh in the process of unfolding now. Seven movements of

he creative law are found at the foundation of the world about us. The seven colors of the spectrum, the seven notes of music, the seven senses of man (two not yet universally used), all point to these degrees, or days, of action and rest.

When man in his wisdom unites his thought with Divine Mind as did Jesus, he has power to use the same creative law that God uses in bringing forth the universe. The seven elements of the body are found everywhere, and through understanding that they are not fixed, material things, but forms of thoughts, man gains entrance to a realm where he can speak words that will arrest the attention of those elements, and cause them to obey him according to his power. When you have gained the power to still the stormy undisciplined thoughts in your own mind, you can speak to the winds and they will obey you. When you have arrested the scorching currents of anger that burn up your body cells, you can stop the fire in a burning building. When you have ceased to drop into the weak, watery mental states called discouragement, despondency, and fear, you can command the waves and walk upon the waters, as did Jesus.

Before man can rise into his natural dominion, however, he must understand and realize that God's whole plan of creation is to bring forth the perfect man. This means that man is the supreme work of creation and that all laws are for his convenience. The universal tendency of great men to manifest this inherent excellency proves that it is natural. Most of them miss the mark by seeking to dominate other men and nations before they have mastered themselves.

When men set up a law and make its observance burdensome, they become slaves of their own creations. The Jews had become burdened by the observance of the letter of the Sabbath commandment, and had a multitude of ridiculous prohibitions and external formalities, from which Jesus sought to rescue them by His example of bold freedom from manmade laws.

The Sabbath was instituted for man, not man f the Sabbath. It is lawful to do good on the Sabbat whether it be preaching in a pulpit, healing the sic or in any way saving men from ignorance and i results. Luther said: "Keep it holy for its use's sa both to body and soul. But if anywhere the day made holy for the mere day's sake, if anywhere a one sets up its observance upon a Jewish foundatio then I order you to work on it, to ride on it, to dan on it, to feast on it, to do anything that shall repro this encroachment on the Christian spirit and liberty For many years this injunction of Luther's has bee put into effect by a great number of people who ha been in rebellion against the formalism of religio As long as the Christian spirit of liberty is being vind cated and upheld, this practice of secularizing t Sabbath cannot be carried to excess. Only when t Christian ideal is lost sight of in the selfish searc for pleasure or profit is the Sabbath violated.

For the metaphysician there is another sabbat This sabbath is the period of rest and refreshment th he finds when he enters within his own holy of holi and communes with God in his own soul. Such period of rest can be had several times each day, only for a few moments. A good affirmation for suc periods is the following: *"I rest in God, and am r freshed and strengthened."*

QUESTIONS

1. What is the source of the Sabbath day?

2. Give the law of the Sabbath, as stated in Ge esis, and explain its significance.

3. Can man use the creative law as God uses i Explain how he does this.

4. What is God's whole plan of creation?

5. What work is it lawful to do on the Sabbath What is the deciding factor in determining what wo is right for this day?

6. What is the Sabbath of the metaphysician?

REACTION

By HARRIET GILFILLAN

I WAS VISITING one afternoon with Mrs. Ware, and the conversation turned to everyday living.

"I do not think that it is inevitable, in our daily living, that little disagreeable situations occur. It is how we react to circumstances that often causes trouble," said Mrs. Ware.

"I know by my own experience," she continued. "I used to wonder why certain difficulties came up occasionally. Suddenly I realized that it was the way in which I reacted that caused unpleasantness. I will give you a few illustrations that show how, when I reacted differently, trouble was averted.

"Our garden had always been a bone of contention. My husband apparently took no interest in it whatever. I would work there myself, grumbling all the while at having to do it, and getting no help.

"I accomplished nothing by my fretting, except to start another spasm of wrangling.

"Then one day I saw a little leaflet entitled *Praise*, a Unity publication. Somebody had left it in a street car. I read it, and began to think of all the things that my husband did for me, even if he did shirk the gardening. The next time I worked in the garden I began to realize that I actually enjoyed it. I ceased complaining inwardly of all the labor attached to it, and began praising the good points about it.

"One morning my husband said to me, 'Goodness! you have so much fun working in the garden now, and enjoy it so much, that you're beginning to get me enthusiastic, too.' He came out to help me, and has worked hard at it ever since.

"It was the same about the woodpile. I never did seem to have enough wood. I used to grumble about a

man's incompetence in such matters. My grumbling brought me nothing but remarks to the effect that I was hard to please.

"After reading that leaflet on praise I reacted in the opposite way. I began to feel grateful that I had such good, dry wood to burn. I thanked my husband for filling the wood box.

"He looked surprised, and said laughingly, 'I'll bring up another armful, for that.' Ever since that day, I've had no cause for complaining. The wood box has been amply supplied.

"And after all," finished Mrs. Ware, "it is little everyday occurrences like these that help to make, or mar, our happiness in the home. And we can easily train ourselves to react in the right way so as to have peace and happiness, instead of discord.

"I still have that little leaflet on praise. I keep it as a reminder. I wonder who left it in the street car. I often wish that I could tell whoever it was what a blessing it has been to me, that little leaflet *Praise.*"

God's Will and My Will

When my will is done in me, restless am I,
Filled with vain longings that darken my sky;
For my will containeth not wisdom to see
What is the best and the next step for me.

When Thy will is done in me, happy am I;
Joyous my world then, unclouded my sky;
For Thy will is beauty, perfection, and bliss;
Heaven itself holdeth not more than this.

—*Eve Brazier*

SILENT UNITY

Be still, and know that I am God

The radiance of the Christ presence within me quickens, illumines, and inspires me

The Society of Silent Unity, founded more than thirty-ve years ago, is the healing department of Unity School, inistering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, aving faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of ose to whom we minister. "Give, and it shall be given nto you; good measure, pressed down, shaken together, unning over."

Our Silent Unity group numbers some ninety consecrated orkers who are devoting their lives to God's work for umanity. They are proving daily that physical, financial, ental, and spiritual difficulties can be overcome by right-ous prayer. Even though everything else may have failed, e shall pray *with* you, for we have faith that "with God all ings are possible."

We pray *with* you and also instruct you how to pray o the Father in secret in order that you may help yourself. ilent Unity is praying always, and your coöperation in rayer is of mutual benefit. Do not hesitate to write to us or help because your problem is personal. All correspond-nce is confidential.

Give your full name and address. Address your re-uest to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Christ and Jesus

There is quite a bit of misunderstanding on th part of both Christians and non-Christians of th meaning of the words Christ and Jesus, and the use as an appellation of Jesus of Nazareth. Chris meaning *Messiah*, or anointed, designated one wh had received a spiritual quickening from God, whi Jesus was the name of the personality. To th metaphysical Christian—that is, one who studi the soul—Christ is the name of the spiritual ma and Jesus of the personal man. The spiritual m is God's Son; the personal man is man's son. the unregenerate, God's Son is a mere potentiali But in those who have begun the regenerative pr ess the Son of God or Christ is in a state of b coming, or man is being born again. At the ti when Jesus told Nicodemus that "except one born anew, he cannot see the kingdom of Go He Himself was undergoing that mysterious u foldment of the soul called the "new birth." promised great power to those who followed H in soul development. "Ye who have followed m in the regeneration . . . shall sit upon twe thrones."

The Christ or Son of God evolution of ma soul is plainly taught in the New Testament as supreme attainment of mankind. "For the earn expectation of the creation waiteth for the revea

the sons of God."

Without some evidence in us of the Christ man e are little better than animals. When through ith in the reality of things spiritual we begin soul rolution there is great rejoicing; "we rejoice in pe of the glory of God."

Christ existed long before Jesus. It was the hrist mind in Jesus that exclaimed, "And now, ather, glorify thou me with thine own self with e glory which I had with thee before the world as."

We should clearly understand that the Christ, e spiritual man, spoke often through Jesus, the ural man; and then again the natural man, sus, spoke on His own account. Spiritual under- anding will reveal to us when it was that Christ poke and when it was that Jesus spoke and ex- erienced, according to the Gospel record. We now that Christ, the spiritual man, could not have xperienced death, burial, and resurrection. These xperiences were possible only to the mortal man ho was passing from the natural to the spiritual lane of consciousness. The Christ was present ith Jesus quickening and healing His body and ally raising it to the fourth dimension, where He ists to this day.

As Christ the Son of God became manifest in esus, so He will become manifest in us. "The pirit of him that raised up Jesus from the dead . . shall give life also to your mortal bodies."

But we must have faith in Spirit and, throu
our thinking, build it into consciousness; then o
bodies will be restored to health.

Christ is here in our midst, enthroned in ethe
substance, and through the energy imparted to
when our faith makes the contact, we shall recei
the manna necessary to meet our daily needs.

"Judge not according to appearance." Do n
let the world of affairs divert your faith. You m
be giving your creative power of thought to th
which is destroying prosperity. Turn your thou
into constructive channels. Coöperate with Chri
who is here helping all of us who are following H
in the regeneration. He is saying to you this v
moment, "Fear not, little flock; for it is your
ther's good pleasure to give you the kingdom."

HEALING THOUGHT

The Christ of God quickens and heals me

PROSPERITY THOUGHT

Christ is here blessing and multiplying my substance, and there is abundance for every need

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

FIVE MONTHS AGO I asked you to pray for the healing of my two-year-old daughter, L——, who was stricken with an attack of infantile paralysis. The disease left her lame in the right leg.

I am glad to report that she now can run, jump, climb, and walk in such a way that people who knew of her affliction are marveling at her recovery. I thank you from the bottom of my heart for your wonderful help.—*E. E. H., Paterson, N. J.*

TELEGRAPHED to you some time ago for your prayers for my daughter, Mrs. J. S. H——. She had developed an acute case of kidney trouble, due to a fall, and was dangerously ill. She was gradually getting worse, and her case was further complicated by a very despondent state of mind. The day after I sent you the message for help, when I went to see my daughter, I found a decided change; she was bright—happy—had a different outlook on life. The doctors said that she was better. I knew that God had helped her. I have followed your directions minutely, and am glad to re-

port that she is much improved—the kidneys nea
normal again. I am so grateful!—*Mrs. G. W., N
York City.*

I WANT TO THANK YOU for your prayers in Robe
recent illness, which, I believe, saved his life.
had a severe case of pneumonia with continued h
temperature. The doctor and nurses were fear
when the crisis came, that he would not pull throu
But I knew that he was being cared for and that
would be well. The crisis was most unusual, jus
gradual dropping of temperature, with no collapse
lowing it—just quiet sleep. Many, many thanks
your prayers.—*Mrs. S. S. S., Evanston, Ill.*

NEARLY FIVE WEEKS AGO I wrote to you, asking
your prayers for my daughter, J——. She
had a high temperature for over a week, and the
tor could not seem to find the cause of the infect
The day that I wrote to you, when the doctor ca
we found J——'s lungs badly congested, also leak
of the heart, and other complications. I knew that
God could effect the healing that J—— needed,
wrote immediately for your help.

For several years, our children have used
Prayer of Faith in solving their everyday proble
so J—— kept repeating it all the time. A short t
after I had written to you, and as if in answer to
request, the mail brought a sample copy of UNITY,
on the back of the front cover was the monthly hea
statement. I began using that, and in three days J-
was sitting up and feeling much like herself. The
tor examined her last week and pronounced her in
fect condition except for a slight heart leakage, w
he says she will outgrow. We know that "with
all things are possible," and are using the healing st
ment in your letter.—*E. D. G., Gowanda, N. Y.*

FOR SOME MONTHS I had been annoyed with a tu
which was growing larger each day. I consu
a doctor, who told me that I must have an immed

peration. I was much worried and depressed about hat to do, but the still small voice within me made ıe hesitate. I decided to prove that the one Power and resence would heal me. My husband was ill at home or a few days, and I forgot my own condition. When remembered and looked for the growth it had enrely disappeared. You had given me your prayers or some time for this condition, and you can picture ıy joy when I realized the nearness of God.—*I. V. K., humont, N. J.*

Filled with Plenty

I WANT TO THANK YOU very much for your prayers for my husband. Think of it—out of work for ten ıonths and just one week after I wrote to you for our prayers he was offered three good positions. We e very grateful and ask God to bless you always.—*T., Portland, Oreg.*

SINCE GETTING in touch with you last June at the time that I lost my position, I have been marvelısly sustained in mind and affairs. I have had, since ecember, a regular territory (I am a salesman) and small drawing account. Without your help and the ıstaining power of the indwelling Christ, I could not ave carried on. I am inclosing my renewal to *Christan Business* and a love offering. God bless you and our work.—*A. D. B., Oak Park, Ill.*

OVER A MONTH AGO I wrote to you for your prayers, as I was desperate over our financial affairs. In xactly two weeks my oldest son began working again, ıd my husband also. Words cannot express my joy. ou may discontinue your prayers.—*T. R., South end, Ind.*

YOUR LETTER in answer to my request for prayers had not yet reached me when three of my problems ere taken care of, and an extension of time given e to redeem my property. The holder of the mort-

gage threatened to take the three pieces of proper but divine law stayed his hand and God sent mater aid. This all came suddenly and unexpectedly. G never fails us.—*E. S. S., San Diego, Calif.*

I HAVE MADE a marvelous demonstration throu your help. I have rented my apartment to just t right tenants, who are very well pleased with eve thing. I am inclosing a love offering in gratitude f your prayers.—*H. L., Hoboken, N. J.*

He Shall Have Abundance

I AM INCLOSING money order for the renewal *Weekly Unity*, the money saved in my prosperi bank. I certainly thank God this beautiful fall mo ing for the wonderful prosperity that we are enjoyi The food shop that we started in our home last M has grown until we can hardly keep up with the orde I ask God's blessings on all of you for your wonder work.—*Mrs. H. M. K., Hutchinson, Kans.*

WE HAVE BEEN wonderfully blessed since we ha been using the prosperity bank drill. We we able to purchase a twenty acre ranch that adjoins o parents' homes. We had been trying to buy it for t years, but could not come to an agreement. We we also able to purchase a good automobile at a reduc price.—*Mrs. J. P. L., Yakima, Wash.*

MY CONTINUED USE of the prosperity bank plan h helped me to achieve a good measure of succe both in my business and my social relationships. See ingly hopeless conditions in some phases of my affa have been harmoniously adjusted, and I am thank for the entirely satisfactory state that has replac them. I inclose a draft for ten dollars—a love offeri toward your good work.—*D. A. R., Grenville, Grena B. W. I.*

MANY WONDERFUL THINGS have come to me duri the period of the prosperity bank drill. I ha

ented a house that had been vacant for two years. I ow have excellent tenants. I am chairman of a committee that presented a benefit concert lately that was mazingly successful in the face of apparently insurmountable difficulties.—*Mrs. W. G., Chicago, Ill.*

Search the Scriptures

I THANK YOU for grading my second lesson. I think it is a most important one, and very instructive. You have so many things to add to it that I could never have thought of by myself. Also accept my sincere thanks for your kind and encouraging letter. I shall strive to follow your advice. I am glad that you found my second lesson better than the first one. I'm thinking what a spirit of coöperation and good will there would be in all walks of life if a greater number of men and women would apply themselves to a course of this kind. Inclosed find a token of my appreciation.—*E. P., West Philadelphia, Pa.*

THESE LESSONS are such a joy to me, and the letter and notations that accompany each "return" are so encouraging and helpful! I believe I learn more from the notations attached to each answer than I do from all the rest of the Unity literature. I always read the notations three or four times and if one or two make a special appeal to me, I tear them out and keep them in my notebook, for daily reference. May God richly bless all of you at headquarters for the generous loving service that each one is giving out so lavishly to a hungry world.—*Mrs. G. Y. O., Calgary, Canada.*

My Help Cometh from Jehovah

I WANT TO RENEW my subscription to *Weekly Unity*, and also subscribe to it for my sister. I have been reading this magazine for some time, and I like it very much. It has been the means of working wonderful changes in my life and home. My husband reads it and

takes it to his friends that they may enjoy it, als
He says that there isn't anything so helpful to live b
I thank Unity teaching so much for my peace of min
It is, indeed, the dawn of a new day in our household
—*Mrs. A. T. M., Arkansas City, Ark.*

I WISH TO RENEW my subscription to *Wee Wisdom.*
goes to a little eight-year-old girl, who loves
Thank you for all your help. I am constantly givi
away your literature, and I am delighted to find th
it awakens response again and again.—*Mrs. H.*
Castle Cary, Somerset, England.

I HAVE RECEIVED the autographed edition of the *Me*
physical Bible Dictionary. Many, many thanks!
am very grateful to have a copy, and it will surely
me good. This volume will bring new light into t
teachings of Jesus the Christ wherever it is used. M
the Father bless all those who gave their love and ti
toward making this book possible. And may God ble
Unity!—*M. L., Chemnitz, Sachsen, Germany.*

I AM GLAD to bear witness to the inspiration whi
your publications continue to bring to me. I a
happy in my increasing understanding of the way
Truth.—*E. G. M., Bridgeport, Conn.*

Love One Another

WE ARE YOUNG PEOPLE in our twenties, and Un
teaching has meant more to us than words c
express. About two years ago we were drifting apa
as many young couples do, and a friend interested
in your teaching and literature. Thank God and tha
Unity, we have more happiness than ever before, a
we send our blessing that your good work may go
and continue to bring to the world the true meaning
Christianity.—*W. A. H., San Jose, Calif.*

I WANT TO EXPRESS my appreciation to Unity for
peace and harmony that it has brought to me

ınd and body. My sincere thanks, also, to the Unity ʼorkers for their prayers and letters of cheer and hope. —*Mrs. W. S., Audubon, N. J.*

I Am the Light

AM MOST GRATEFUL to God and to Unity that my son has taken up the study of Unity teaching in earnest. ı three weeks he brought himself out of a run-down ervous condition to almost perfect health. For more ıan six years I have had your literature in my home, ıd he occasionally read it. I am very happy that of is own free will he has now taken up the study of ruth so earnestly.—*K. D. V., White Plains, N. Y.*

THE BLESSINGS that I have received through your literature and prayers have been limitless. My ealth is perfect, I have gained more courage, and have constant inner urge of spirit to strive for greater ccess. I am thankful and grateful to God and to all ou dear ones at Unity for your prayers in my behalf. —*Mrs. L. W. W., Beaumont, Tex.*

He Is My Refuge

AM SO GRATEFUL for your help in many ways that I must write you about it. The cough that my hus- ınd had has entirely disappeared. I have had more eace of mind and a stronger faith than I have had r several months. Also, my husband has had several ıall jobs. Through these answers to our prayers I ve come to realize how simple and wonderful the iritual law is in bringing results. I am inclosing a ve offering to help your good work along.—*Mrs. F. . K., Norristown, Pa.*

Father, I Thank Thee

T IS WITH a grateful heart that I write, "God bless Unity!" Not long ago I wrote to you for help for mother, whom the doctors had given up—today she on the road to complete recovery! I know that God

has answered our prayers in her behalf, and our hea
are full of rejoicing. God bless you for your service
mankind!—*Mrs. E. G. P., Derwent Park, Tasma*

I AM SENDING this check to renew my *Weekly Un*
subscription, and I want to tell you what a comf
your letters and periodicals are to me. The good t
I get from *Weekly Unity*, with its beautiful lessons
Truth, is beyond words. I've been happier—a sci
nerve has ceased to trouble me—I've had work si
July, and it looks as though I were going to keep
position and get a home. Your prayers have hel
me and mine for years, and I thank and bless y
—*S. N. B., Clarkesville, Tenn.*

WHEN I FIRST WROTE to you for prayers, my
sight was very poor. For nearly a year an
half, I have not found it necessary to wear glas
Thank you for your prayers, and may God bless
prosper you always.—*Mrs. R. H., Marshall, Mo.*

Give Unto the Lord

IN THESE DAYS of seeming trial and tribulat
when many daily papers and magazines have b
filled with stories of crime, lack, and intrigue, it
great pleasure to pick up a Unity publication and
nothing but words of cheer. I am inclosing a
offering, with my grateful thanks. May some
through my tithe receive the help that I have had f
Unity.—*N. E. C., Los Angeles, Calif.*

I MAKE IT A POINT gladly to tithe a tenth of my
come no matter how small that income is; an
have made some very good sales lately. With the p
tice of tithing adhered to constantly, a deeper con
tion or assurance has grown within me that Go
my supply and support. I am closer to God thro
your wonderful inspiration, and I thank you for y
prayers, your patience, and your wonderful up
—*Mrs. E. S. Y., Fairbanks, Alaska.*

Help From SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

How can the law of spiritual coöperation be applied at resent?—*Extract from a letter answered by Silent Unity.*

The teachings of Jesus Christ are based upon the atherhood of God and the brotherhood of man. The ace is one in life and in all of its interests. God "made f one every nation of men." Unity is the law of e, and when men recognize this law and conform it they will dwell in perfect peace and harmony, emonstrating universal love in divine brotherhood.

At present comparatively few have discerned this reat truth, therefore the law is not perfectly kept. owever, here and there in all parts of the world are ound men and women who have awakened out of the eep of sense and risen in a slight degree at least out f the bondage of self. They are beginning to inquire ow they may dwell together as brethren, claiming othing for self and everything for all.

Apparently conditions are not favorable for the orking out of plans for a new social order, and for is reason some think it useless to give the matter y consideration. They see the vision but place it r in the future.

The fact is that while perfect brotherhood may not once come into manifestation, those who are eventuly to enter into it must be making individual prepaation, and at the same time hold themselves in readiess to take advance steps with others who may be in e front ranks of spiritual progress. Pioneers there

must be in this as well as in other upward and onwa movements.

After the basic principles of the fatherhood of Goo and the brotherhood of man are established in con sciousness the next step is the realization of universa ownership. "The earth is the Lord's, and the fullnes thereof." The Son of God is heir of all and He ha the right to say, "All things whatsoever the Fathe hath are mine." The personal man has no claim upo anything. He tries to gain and hold possession, an that is the cause of all the discord that men thin arises from oppression of the poor by the rich. Op pression is but an outgrowth of ignorance of universa ownership. The world is trying to work out the prob lem of equality and justice by political and othe methods that do not take into account the principle lying back of the sayings and commands of Jesu Love is the remedy for every inharmony in the wor Recognition of divine brotherhood and coöperation love is the secret of the new order that is coming.

The question is, How can the remedy be applied a present? The answer is, By individual awakenin to Truth and individual overcoming of selfishness Through spiritual awakening and overcoming ma comes into the understanding of the law of giv ing and receiving. This is the law under whic spiritual coöperation works. As fast as men rise ou of the personal into the universal, or Christ conscious ness, they come into unity of mind and spirit. The see their interests as one and know that nothing ca be good for one which is not good for all. Applyin this, they begin to coöperate and share instead of com peting and hoarding. This loosens up and frees th whole mentality that has been tightened and bound i selfishness, and removes all obstructions, so that th everywhere-present substance of Spirit can have ope channels through which to dispense its bounty i righteousness and justice.

One who is not satisfied with his supply shoul

cease all condemnation of the government and of the rich, and give his whole thought-force to the application of the divine law upon which prosperity is based. He will set into action in his affairs a new current of power when he recognizes the principles that are necessary in demonstrating true prosperity, and begins to observe the law of giving and receiving.

It may seem that he can keep the law only in a small way at first, but if he is faithful, the inflow and the outflow will increase. Gradually he will find opening up to him a fuller and clearer understanding of spiritual coöperation, and realize that he is being knit into a Brotherhood that shall finally include all of God's children.—*From* Unity, *December, 1914.*

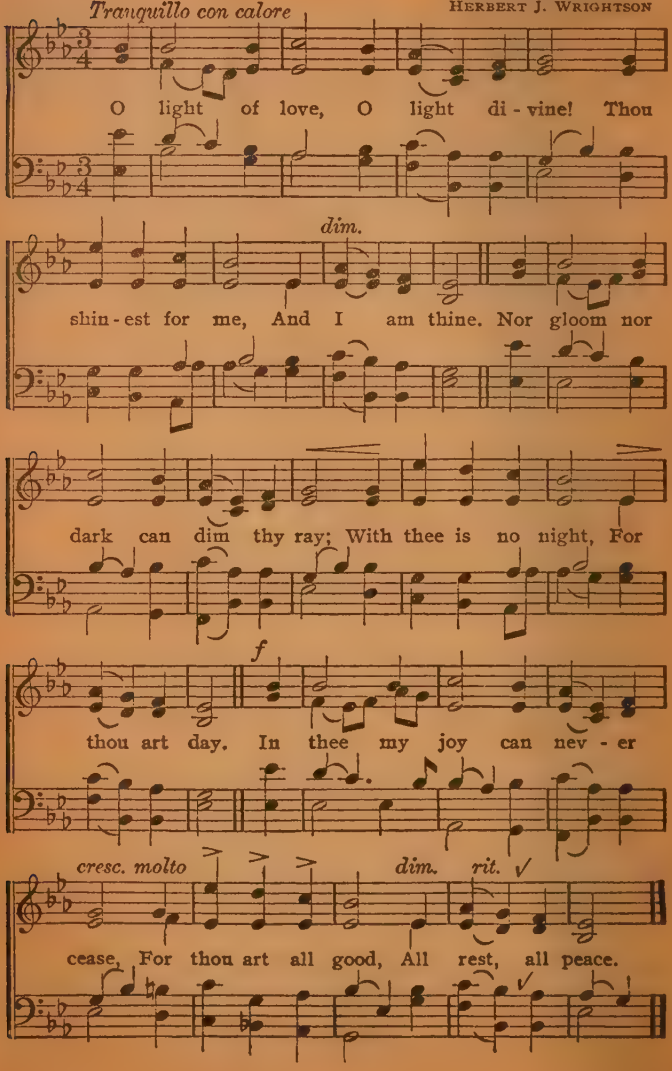
What is the meaning of "I am the way, and the truth, and the life?"—*Extract from a letter answered by Silent Unity.*

I AM is Being. There is in reality but one Being, and we live, move, and have our being in that one. When we say "I AM," we are using God's name. The question is whether we say it in the belief that we are separate from Him and exalt ourselves with the idea that we are something apart from Him, or whether we use it in reverent recognition of our birthright. This marks the difference between those who demonstrate sonship and those who ignorantly claim to be something of themselves. Jesus demonstrated His sonship and by His demonstration made it possible for all who accept His help to enter into the realization of true Being. He is therefore the *way* back to spiritual consciousness, the Father's house; He is the absolute truth of Being demonstrated; He is life immortal, incorruptible, eternal.

Great peace have they that love thy law;
And they have no occasion of stumbling.
—THE PSALMIST

LIGHT OF LOVE

Words and Music by
HERBERT J. WRIGHTSON


Tranquillo con calore
O light of love, O light di - vine! Thou
dim.
shin - est for me, And I am thine. Nor gloom nor
dark can dim thy ray; With thee is no night, For
f
thou art day. In thee my joy can nev - er
cresc. molto
dim. rit.
cease, For thou art all good, All rest, all peace.

THE PURPOSE OF UNITY

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

From a Woman Prisoner in New Zealand

The accompanying letter was received by Silent-70, our missionary department, which through the co-operation of interested friends is enabled to meet such needs as are indicated in the letter.

Unity teachings have changed my entire outlook on life; I have new ideals, new faith, and a peace and stillness of Spirit that I had not known before reading Unity. I had only one little booklet, every word of which was indelibly engraved upon my memory, so you can imagine with what eagerness I received Miscellaneous Writings *and the small booklets. I have passed them among the other women and many of them are interested. Although confined within the gray environment of a prison, my life is full of interest and tranquillity, born of enlightenment. In prison I have gained true freedom.*

I should be grateful, indeed, if you would send me Lessons in Truth, *and a free subscription to* Weekly Unity; *also some back numbers of your periodicals. It is permitted that Unity literature be passed among the prisoners, and if you will send some little booklets, I shall be only too happy to distribute them.*

The Spoken Word Has Power

The story is told of a woman who desired very much to do some creative writing, but seemed unable to find time to do so. She frequently remarked, "I wish that people would leave me alone." Later she bought a lovely home in a distant city, but found that she had lost the ability to make friends easily. She found herself more lonely than she had ever been before. Her

desire, spoken so often in the past, had now come into manifestation.

The lesson to be gained from this story is to watch your words, and voice your desires only in the way that you wish them to manifest. The Good Words Club will help you to watch your words, to form the habit of using only constructive expressions. If you should like to become a member, address a card to 917 Tracy, Kansas City, Missouri.

"Thou Makest Him to Have Dominion"

Many members of the human family feel that they are being dominated by circumstances over which they have no control, and which they had no part in bringing about. A verse from the 1st chapter of Genesis brings out a different thought. It reads: "Let us make man in our image . . . and let them have dominion . . . over all the earth."

Why not start the new year by earnest study of what this dominion means, and how you can master circumstances that arise without any seeming volition on your part.

We desire for you a happy year. We wish to see you freed from all limitation. We have therefore prepared a series of lessons for your faithful study, which, applied to your daily living, will bring you mastery over yourself and your circumstances.

Take the first step in this direction by writing for details about our course of study. Address

CORRESPONDENCE SCHOOL DEPARTMENT,
917 Tracy, Kansas City, Mo.

Appearing This Month in Other Unity Periodicals

"Shake Hands. We're Pals."

Sammy was recovering from a plunge into the lake that had taken place when the ice gave way under his skates. His faithful dog Whistler had saved him from drowning, and now Sammy, wrapped in warm blankets, was holding Whistler on his lap. The dog responded to his master's petting by trying to lick his cheek. " 'Here you!' cried Sammy, 'Shake hands. We're pals.' " But there is a story back of this; for Sammy had once saved Whistler's life, and this story is told in January *Wee Wisdom*, by Eleanor Burke Fiscus, its title being "Whistler Repays a Debt."

"Not by Might, Nor by Power"

The January issue of *Youth* carries a number of short stories about famous persons who have attained success, "not by might, nor by power," but by application of the Jesus Christ teaching. Among these stories is "The True Path to Power," an account of Mario Chamlee's rise to Metropolitan Opera fame. Mr. Chamlee attributes his success to the exercise of prayer and faith; for "how else can one accomplish anything?" he asks, surprised that there should be any question about it. Mr. Chamlee's story is an interesting one, and there are others of equal interest in the January issue, which is designated "True Stories of Truth."

A Key to Demonstration

A series of five articles by Genevieve Courtney Maurer will begin this month in *Weekly Unity*. These articles, under the title of "The Christ Way of Living," teach in a clear, understandable way how to make practical application of the laws that are most familiar to Truth students. Watch for this series, which is one of the finest that *Weekly Unity* has ever presented.

"I Can Do All Things"

"The 'thou shalt not's' of Moses come down through the ages with tremendous force until, at the present time, man is most busily engaged in viewing life from the standpoint of 'I cannot.' When the message of Truth, the message of Jesus, comes to him, his whole life is translated into a new message. He begins to see life, not from a negative angle, not from the standpoint of prohibitions, but from the viewpoint of 'I can do all things.'" This paragraph is taken from an article in the January issue of *Unity Daily Word*, its title being "The Law of No Limitations."

He Is Not a "Live Wire" nor a "Go-Getter"

Can any one successfully sell real estate and not be a "live wire" or a "go-getter"? In January *Christian Business*, Dorothy Yost tells of a man who has neither of these qualifications, and yet she says: "There have been no 'hard times' for him, which is all the more astounding, in view of the fact that the real estate business, during the last two years, has virtually ceased to exist in this part of the country. Yet he has flourished and prospered as though he possessed a magic formula which never failed." You will want to read this article, "Real Estate," and learn the secret of his success.

CLASSIFIED DIRECTORY

Unity Centers and Unity-Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Birmingham— * J W Hutchinson, 229½ N 18th

Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 310 W Portland

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand

Alhambra— ** Unity Soc, 133 N. Garfield
* Unity Cen, 14 S 2d

Bakersfield— ** Unity Cen, 1669½ Chester

Berkeley— ** Unity Cl, 1176 Colusa

Burbank— *** Unity Cen, Gregg bldg

Glendale— *** Unity Cen, 119 S Kenwood

Hollywood— *** Unity Lib, 1030 N Western; Unity Cl, 1651 Winona; § Truth Center, 1642 N Cherokee

Huntington Park— *** Unity Cen, 2555 Clarendon

Inglewood— *** Unity Tr Min, 426 E Queen

Ione— *** Unity Study Cl, Main & Preston

Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut

Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy
** Unity Fellowship, 1932 W 7th; Unity Cen, 1002 S Burger
* Unity Truth Cen, 721 S Hill; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; Maynard Bk st, 712 S Grand; Instit Relig Science, 2511 Wilshire; J W Robinson's, 7th & Grand; May Co, 8th & Hill; Anna McMillan, 4118 Central (col)
§ Home of Truth, 1975 W Wash

Napa— * Mrs Ralph Wilson, 938 Seminary

Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
§ Truth Cen, 3006 Fruitvale
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co

Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove

Pomona— * Meta Bk sh, 1084 W 4th

Redlands— ** Leona Ballou, 906 Tribune

Richmond— *** Beulah Tiller, 146 2d

Sacramento— *** Unity Cen, 2130 21st

San Bernardino— *** Unity Cen, 2189 E st

San Diego— *** Unity Soc, 412 A st
* Artemisia Bk sh, 645 B st

San Francisco— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; Paul Elder Co, 239 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall

San Jose— § Christian Assembly, 72 N 5th

Santa Barbara— § Truth Cen, 227 E Arrellaga

Santa Cruz— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut

Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean

Santa Rosa— ** Unity Cen, Masonic Temple

Stockton— *** Unity Cen, 822 N Center

Van Nuys— *** Unity Cen, 14424 Friar

Whittier— *** Unity Soc, 410 S Greenleaf

Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg

Denver— ** Temple of Prac Chr, 1437 Glenarm
* Publication Bk st, 514 15th

Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main

Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— * Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, 110 N Beach

Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)

Lakeland— *** Unity, 321 S Mass

Miami— * Unity Cen, Everglades hotel

Orlando— *** Unity Cen, Tremont Hotel

St Petersburg— *** Unity Church, 646 5th ave S

Tampa— *** First Unity Soc, 222 W Lafayette

West Palm Beach— § Temple of Truth, 600 S Olive

GEORGIA

Atlanta— * Open Door, Cham of Com

IDAHO

Boise— * Unity Study Cl, 517 N 10th

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main

Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson
** Unity Study Cl, 4837 S Parkway (col)
§ Divine Science College, Straus bldg; Home of Truth, Lake View bldg
* South Side Cl, 4307 S Mich (col)

Decatur— *** Unity Cen, 127 E Prairie

Galesburg— ** Unity Cen, 703 Bondi bldg

Moline— *** Unity Cl, Peoples Power bldg

Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood

Rockford— ** Unity Cen, Stewart bldg

Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy

Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E

Davenport— ** Unity Cen, Whitaker bldg

Des Moines— *** Unity Cen, K P bldg

Sioux City— *** Unity Cen, Davidson bldg

Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Louisville— *** Unity Truth Cen, Ft Nelson hotel; Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MARYLAND

Baltimore— * Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington
§ Home of Truth, Hotel Vendome
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek— * Book Nook, 90 Highway

Bay City— ** Unity Cl, First Presbyterian Church

Detroit— *** Unity Cen, 5057 Woodward

Flint— * Study Cl, 336 Crosby; Study Cl, 1418 Jane

Grand Rapids— ** Unity Soc, 61 Sheldon

Kalamazoo— *** Unity Cen, 209 W Dutton

Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d

Minneapolis— *** Unity Soc, Plymouth bldg; Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park

Red Wing— ** Unity Cl, 312 West

St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, 3538 Harrison; Unity Soc, 913 Tracy, Unity Cen, 2216 Brooklyn (col)

St Joseph— *** Unity Cen, Empire Trust bldg

St Louis— *** First Unity Soc, Kings-Way hotel; Unity Soc, 711 N Grand
** So Side Unity Group, 3611 Bates
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel

Bozeman— *** Unity Cen, 301 S Black

Butte— *** Unity Cen, YMCA

Helena— * Meta Cen, Unitarian Church bldg

Great Falls— ** Unity Cl, 313 Central
* Truth Cen, Columbia bldg

Livingston— *** Unity Cen, Murray hotel

Missoula— * Unity Cl, 447 W Broadway

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st

Omaha— *** Unity Cen, Courtney bldg
** Unity Truth Cen, Patterson bldg
* Meta Lib, Patterson bldg

NEVADA

Reno— ** Unity Cen, 106 State

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier

East Orange— * Divine Science, 19 Washington

Montclair— *** Unity Cl, 14 S Park

Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th

Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 210 N 6th

Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 50 Livingston

Buffalo— *** Unity Soc, Hotel Statler

New Rochelle— ** Unity Cen, 271 No ave

New York City— *** Unity Soc, 11 W 42d; Unity Cl, 42 W 129th (col)
§ Church of Truth, 406-12 Salmon Tower bldg
* Brentano's 1 W 47th

Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East

Schenectady— *** Unity Soc, 1029 University

Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple

Alliance— ** Unity Cl, 238 Main
Canton— *** Unity Soc, 428 Market N
Cincinnati— *** Unity Cen, 26 E 6th; Unity Gleaners, 207 Oakley Bank bldg
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, 128 The Arcade
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross
Toledo— *** Unity Soc, 404 W Bancroft
Warren— *** Unity Cen, 2d Natl Bank bldg
Xenia— ** Unity Cl, Kingsbury bldg
Youngstown— *** Unity Cl, Public Lib
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Okmulgee— *** Unity Reading Rm, 100½ S Morton
Tulsa— *** Unity Reading Rm, 1242 S Boston
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Reed hotel
Philadelphia— § Center of Truth, 236 S 13th; Chapel of Truth, Philadelphia Saving Fund bldg
Pittsburgh— *** Unity Cen, 435 Penn
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

Memphis— *** Unity Cen, 148 Court
Nashville— *** Unity Cen, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— ** Unity Study Cl, 1309 Brazos
Dallas— ** Unity Cen, 1913½ Commerce
El Paso— *** Unity Temple, 350 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, New Majestic bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Olympia— ** Unity Cl, 609 N Quince
Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1123 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st
Tacoma— * Truth Cen, 505 Broadway
Yakima— ** Meta Cen, 301 N 2d
§ Church of Truth, 2d & B

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Madison— *** Unity Cen, 9 W Main
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— § Divine Science Cen, 99 King William
* New Thought Soc, Darling bldg
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 211A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 635 Fort
Winnipeg— *** Unity Assb, 322 Donald
** Unity Cen, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
CHRISTIAN BUSINESS—*Combines Truth with business*
YOUTH—*For youthful readers, regardless of years*
WEE WISDOM—*Teaches children to live happily*
Yearly subscriptions, $1.50

How Many Have You?

Did you know that Unity now has fourteen books in its standard library? The following books from the

pens of prominent metaphysical writers make up this collection: *Christian Healing* and *The Twelve Powers of Man,* by Charles Fillmore; *Lessons in Truth* and *Miscellaneous Writings,* by H. Emilie Cady; *What Are You?* by Imelda Octavia Shanklin; *Adventures in Prosperity* and *The Sunlit Way,* by Ernest C. Wilson; *Remember,* by Lowell Fillmore; *Lovingly in the Hands of the Father,* by Evelyn Whitell; *Open Doors* and *Creed of the Dauntless,* by Frank B. Whitney; *All Things Made New,* by Frances W. Foulks; *Be Ye Prospered* and *Heal Thyself,* by Ruthanna Schenck.

How to Keep a New Year's Resolution

Here's a new idea for treasure-mappers, an idea suggested by *Youth* magazine. Make your resolution, and then prepare a map to fit it. The map will remind you of your resolution, and help you to carry it out. The idea is a fascinating one. If you are not getting *Youth* regularly, you can obtain a copy from your local center or news stand.

The Changeless Truth

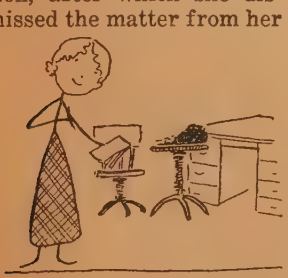
"What is truth?" asked Pilate of Jesus, and many persons since Pilate's time have pondered over the

same question. "Truth is, just as God is," says Richard Lynch in an article

to appear in February *Unity*. "It always was, it is now, and it always will be . . . Our acceptance or rejection of it neither influences it nor changes it. We are the ones who are affected." This article, entitled "Knowledge of Truth," will give you a clearer understanding of what Truth is and of what it means to shape your life according to its pattern.

Let God Help

Have you ever thought of becoming a private secretary to God? In *Open Doors*, Frank B. Whitney's new book, the story is told of a woman, who conceived this idea and carried it to success. Whenever a problem arose that she seemed unable to handle, she entered it in a notebook, with the details for God's attention, after which she dismissed the matter from her



mind. She formed the habit of leaving her problems in God's hands after she had done all that she could to take care of them herself, and she found that by following this plan, more and more of her prayers were answered. You will want to read the article "God's Private Secretary," and learn the details of the plan.

We wish again to call your attention to the fact that we now have *Lessons in Truth* in Spanish. This book comes in size and binding similar to our regular standard books. The price is $1.

A Reader Blesses Unity School

Not long ago one of our readers sent us a rich blessing, which we want to share with you, and which we hope will find an echo in the hearts of Unity readers everywhere. The blessing follows:

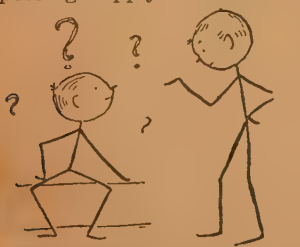
"God bless Unity School in all its branches. May the measure of success that it has attained be fruitful and multiply, and replenish the earth with a consciousness of God's omnipresence, and subdue every thought adverse to His omnipres-

ence, omnipotence, and omniscience.

"May the School be an open channel for the word of God, flowing freely from the perfect mind through the School out into the world, not returning unto Him void, but accomplishing that whereto He sends it, cleansing mortals of all uncleanness and rebuilding from His Spirit substance every negative condition to the end that His perfection be made manifest."

Then Her Prosperity Began

"In practical ways, you will find that sharing and expectancy are the beginnings of financial increase. The widow did not wait until she had accumulated much meal and oil. She did not pray that she might be prospered to the end that she might be able to care for the prophet. She shared what she had, expecting supply to continue.



Then her prosperity began." This paragraph is from the book *What Are You?* by Imelda Octavia Shanklin, a book that is rich in practical suggestions.

She Cannot Thank God Enough

"If I were to keep busy every moment, I don't know how I could return to the Father as much as He has given me. All that I can do is to try not to miss any opportunity that He offers. Then if I pass on to some one else some of the good that He has shared with me, and those with whom I share my good do likewise, I can only hope that my little will be 'increased and multiplied,'" said a woman to Ernest C. Wilson, the author of *Adventures in Prosperity*. This comment is part of a conversation that is recorded in Mr. Wilson's book, in the chapter "How Much Shall I Give?"

Watch *Weekly Unity* for announcements of lectures by Unity speakers. H. B. Jeffery and E. V. Ingraham will lecture in California during the winter months.

Question Helps in Leaflet Form

To simplify the study of *Miscellaneous Writings*, Celia Ayers, director of the Correspondence School Department, compiled a number of question helps for her class work in the Unity Training School. These questions have now been put into leaflet form to sell for ten cents each. You will want a copy of these questions to direct your study of *Miscellaneous Writings*.

We still have on hand a number of tract assortments that we made up to sell for twenty-five cents apiece. In each assortment there are twenty-five tracts, which were formerly priced at five cents each. These tracts are especially nice for distribution among your friends.

Wee Wisdom Indorsed

Wee Wisdom magazine is receiving the favorable comment of educational groups throughout the United States, because of the character-building quality of its stories, poems, pictures and other constructive features. This magazine is published for children between the ages of six and twelve.

The miniature catalogue is now being reprinted. If you have not already received one of these catalogues, we shall be glad to send you a copy upon request.

"I Can and I Will"

In every one of us there is the human self, which says, "I can't," and the higher, the Christ, self, which says, "I can and I will." To find this higher self, the Christ self, is to have perfect health, peace, and harmony in mind, body, and affairs. *Finding the Christ*, by H. Emilie Cady, will help you to discover your higher self.

Is It Time to Renew?

If this copy of *Unity* comes to you in a pink wrapper, it means that your subscription has expired. In order not to miss a single issue, just fill in your name and address on the inclosed renewal envelope, and mail it, with your remittance, today. Renewal price, $1.50 a year.

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	Divine Remedies	*French*	.75
	Heal Thyself	cloth	1.00
On Prosperity	*Adventures in Prosperity	flexible $2; cloth	1.00
	Be Ye Prospered	cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.35
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.75
Inspirational	All Things Made New	flexible $2; cloth	1.00
	Beginning Again		.35
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	*Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	Sunlit Way, The	*German or English* cloth	1.00
	What Are You?	cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Metaphysical Bible Dictionary		10.00
	New Testament, American Standard Edition		.50
	Journey of Jesus	paper $1; cloth	2.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies	paper, $.50; cloth	1.00
	Talks on Truth		.75
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	Aunt Joy's Nature Talks		.75
	*How Jimmy Came Through		.50
	Little Susie Sleep Ears		.50
	Love's Roses		.25
	Treasure Box		.50
	Wee Wisdom's Way		.75
	White Stockings and Other Tales		.50

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

January 1, 1933

I Resolve . . . . . .

New Year's resolutions cover many things: self-improvement, the determination to achieve a certain goal, to push on toward success—all worth-while aims.

Then perhaps your list goes further, and includes a resolution to try during 1933 to help certain friends of yours to gain a new outlook on life, to learn that life is to be enjoyed, not merely endured.

What better way to carry out this resolution than by joining the Help-One-A-Month Club? Every member of this club aims to send once a month to some friend a subscription to a Unity periodical.

Think of the joy of helping twelve persons in a year's time to find a new and rich meaning to life! This is the joy that is experienced by members of the Help-One-A-Month Club.

Start the New Year by becoming a member of this club, and sending *Unity* to some friend the first month. Just fill in and mail to us the blank below.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please enroll me as a member of the Help-One-A-Month Club, and this month enter a year's subscription to *Unity* for the friend whose name is listed below. I inclose $1.50 to pay for my order.

Friend's name .....

Address .....

City ..... State .....

My name .....

Address .....

City ..... State .....

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Pillars of Truth

Lessons in Truth

Lessons in Truth, by H. Emilie Cady, is the Unity textbook for beginners in the study of Truth. It consists of twelve lessons, with question helps to stimulate the interest of the student. When read for the first time, *Lessons in Truth* opens up a whole new realm of joy and freedom to the one who has long been in bondage to fear and doubt, to old ideas of ill health and lack. With each new reading one is more and more convinced that man "never can be satisfied with anything less than a clear, vivid consciousness of the indwelling presence of God, our Father." In cloth binding this book sells for $1; in lovely flexible binding, $2.

Christian Healing

Christian Healing, by Charles Fillmore, is Unity's textbook for advanced students of Truth. Its twelve lessons, with accompanying question helps, are rich in material for the earnest thinker. In the chapter "The True Character of Being," this statement occurs: "God is not a king who can force his presence upon you whether you will or not, but an omnipresent Mind infolding and interpenetrating all things. There are goodness everlasting and joy beyond expression in a perfect union between your mind and this perfect Mind." Every hour spent with this book brings a clearer understanding of Truth. In cloth binding, price, $1; flexible, $2.

Unity School of Christianity
917 Tracy, Kansas City, Mo.

The River of the Mind

By VIVIAN YEISER LARAMORE

Did you ever watch a river
Swinging, singing, toward the sea?
Watch the shadows on it quiver
Where the willow bends a knee?
Count the stars that creep across it
When the evening hour is come?
See the rising moon emboss it
With a pink and purple plum?

So the mind that's swinging, singing,
Toward the limitless and true,
Though its surface shadows, clinging,
Change with every changing view,
Has a current deep and knowing,
Undisturbed by cloud or clod,
That is flowing, swiftly flowing,
Toward the consciousness of God.